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MISSIONS AND MODERN THOUGHT

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BY

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SEMINARY, AUTHOR OF "MISSIONS
IN THE PLAN OF THE
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PREFACE

Every institution and activity of Christianity finds itself challenged at the bar of modern thought. The glory of this age is its skepticism which is the natural outcome of its extensive discoveries. It is not to be taken for granted that modern thought is always right and that all that is not modern must either give place to what is new or adjust itself to it. The adjustment must often be made from the other side. A new railway compels many established things to make way for it, but some of the mountains and the rivers compel the new railway to take them into account, and adjust itself to their permanence. Yet our life and work are in the modern world and it is our business at least to seek to understand the relations of whatever we deem worth while to the spirit and tendencies of our times. It is hoped that the following pages may contribute somewhat to defining the relations of the missionary enterprise of the Church to the thought of the time in which we live.

July, 1910

MISSIONS AND MODERN THOUGHT

I

THE TERMS OF THE CHALLENGE

CHAPTER I

OUTLOOK ON THE SITUATION

At the beginning of the twentieth century the Christian Church found itself facing the most marvelous opportunity in its history for extending its faith to cover the entire earth. The multitudes of its adherents, the enormous wealth in their hands, and the open condition of all the world for interchange of thought and travel were met by a spirit of inquiry and an eagerness to learn on the part of all the backward nations of the world. It seemed as if everything was favorable for that which has been, in its best elements, the constant purpose of Christianity from the days of Christ. But at the moment when the call to victorious conquest is sounding in her ears the Church meets a challenge from the current thought of the time, not only of her right to bring all the world to the acceptance of her faith, but also, from many quarters, of her own right to be. Having answered all the arguments of ignorance the missionaries find themselves facing an array of questions from learning.

William Carey forced upon Protestant Christianity the continuous facing of the question: "Is not the command given to the apostles to teach all nations obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent?" He also framed the answer for Protestantism for a century, in "An Inquiry into the Obligation of Christians to use Means for the Conversion of the Heathen; in which the Religious State of the Different Nations of the World, the Success of Former Undertakings, and the Practicability of Further Undertakings, are considered." The question was not raised by him for the first time, but had been vigorously and persistently urged by able advocates, and foreign mission work had long been carried on, sufficiently at least to prove its practicability and value. So much Carey was glad to recognize and use as an argument for English Christians to undertake the work.

From his day, English Christians had put their hand to the plow that was to cultivate all the fields of the earth. But the churches were slow to commit themselves to the task. After the work had been carried on by voluntary societies, from 1824 the various churches gradually committed themselves organically to the work until it came to be

taken for granted that this is a business of the Church.

Beginning with 1892, we have been celebrating missionary centennials in Great Britain, and, since 1906, in America. In connection with these centennials, there has been a great increase of interest in missions, and for a time gratifying advances in their support. There has grown up a very extensive missionary literature; history, biography, discussions of theory, narratives, stories, statistics, besides marked improvement and enlargement in the magazine literature of missions.

Even with all this, there has been a distinct feeling of unrest and uncertainty that has not been met by all the output of books and periodicals. For a little more than a decade, there has been arising in one form or another a questioning of the whole principle of foreign missions. This questioning has arisen in part from a skepticism from without, that cared little, if anything, for the missionary work; but partly also from within, on the part of men deeply devoted to the enterprise, but with a feeling that new conditions call for a questioning of the motives, methods and aims of this work. This voicing has been sometimes in the secular press, where the subject has usually been treated

superficially; partly in some of the general scholarly magazines, for example the Hibbert Journal and the American Journal of Theology; partly in prominent addresses at annual missionary assemblies; and partly in addresses and discussions published in the missionary magazines and elsewhere. Professor W. N. Clarke, in his "Study of Christian Missions," in 1900, called for a new motive in missions; in 1905, Rev. Robert A. Hume, after lecturing on the subject in several prominent theological schools of the United States, published a study of "Missions from the Modern View;" and in 1908, Dr. Dennis came forward with "A New Horoscope of Missions." The Rev. R. Wardlaw Thompson, D. D., took for the subject of his annual presidential address before the "Congregational Union of England and Wales," 1908, "The Message, the Task, the Power." These discussions, like many others besides, seek to find for the missionary enterprise a firm footing in modern life and thought. The late Charles Cuthbert Hall, D.D., became in the latter years of his fruitful life, the apostle of the missionary idea in its freest and fullest sense as the true spirit of all that is true in what we are so proudly calling the modern world. His apostleship finds expression chiefly in his "Christ and the Eastern

Soul," and "Christ and the Human Race," wherein he undertakes to interpret "the attitude of Jesus Christ toward foreign races and religions."

Such works show clearly both that there is a feeling of need for fresh study of the grounds of the foreign mission work and that some serious study is already devoted to these subjects.

In England the situation is more serious than in America. The demands of the older British societies, with their more extensive work, are more urgent, if possible, than in America, and the pressure of skepticism is more keenly felt. The religious and social conditions in Great Britain are likewise more pressing and divert attention from the world-wide effort as they do not yet in America. Ten years ago America was feeling a relative lack of concern for foreign missions, on account of various conditions prevailing in the latter years of the nineteenth century. From this there has been a large measure of recovery. At that time England was making rapid advances and the outlook seemed bright, while now there is a relative slackening of interest in that country. We cannot enter into the details of the sources of the problem in the different countries, where there are peculiarities. It will be sufficient if we inquire into the nature of the ques-

tion and the common conditions that have given rise to it, thus getting before us definitely the question that faces our missionary task to-day.

We constantly meet the sentiment that modern thinking is radically different from that of a century ago in almost all respects, so that "the modern world," "modern thought," "modern life," "modern learning," are constantly asserting their presence, their importance, their distinction from former ways of thinking, knowing and living. We have come to know much that was formerly not known and to recognize limitations upon our knowledge formerly not recognized. We are proud of our knowledge and of our agnosticism, of our science and of our nescience. The inductive method of learning, the evolutionary interpretation of all growth, the scientific and historical tests of all knowledge, the practical demands of all life; these are supposed to mark us as a peculiar people, and our age as a new age, different from all that has been.

Truly the nineteenth century was a century of marvels. It seems to have destroyed pretty much all that it found in the world. It was an iconoclastic century. It not only destroyed the scientific theories inherited from the sixteenth century, but destroyed and rebuilt its own theories until it came

to be a maxim of science that no book more than ten years old is worth shelf-room. Philosophy found itself in the grasp of a new spirit, took the wings of imaginative logic, and reached wonderful heights of speculation concerning the Absolute. But just when it seemed to be perched upon the summit of perfection it dropped to ruin, and the last half of the century knew only forms of eclecticism. With the turn into the new century we find philosophic thought under the lead of a new conception, calling itself "Pragmatism," and "Humanism," which is, after all, the negation of philosophy in the true sense, and only an effort to make man content with a theory comprehending human life and the present order, and to stop with that. To be sure, this is leading the way to a philosophy which will base itself on the spiritual experiences of the soul, but we are still without a philosophy.

In religion we have found the same process of question, negation, agnosticism, enlargement. Theology has largely gone to pieces. We have had numerous celebrations of its death, some joyous celebrations of the passing of dogma, but with not a few tearful mourners about the bier of the departed. We have had also many who still believed that the body was alive and adored it as of old,

while others would galvanize it back into a semblance of life. We have had many honest toilers at the task of theological reconstruction. But we face the fact that theology has suffered a very serious shock from which up to the moment it has not recovered, and it is clearly evident that it can no more live the old life. When it shall live again, it will be a new life from the dead.

We had inherited from the Reformation the unquestioning conviction that "the Bible, the Bible alone, [is] the religion of Protestants," and there could be no general question of the "seat of authority in religion." But the last century planted a great question mark before this belief, and we are still struggling in the effort to remove it. So far it sticks fast. Most men have still been sure that there was—that there ever is—if not a seat, at least a scepter, of authority in religion; for they could not get away from it. But among those who still feel and recognize the fact of authority, there is wide diversity of opinion concerning its location, among half a dozen suggested sites. That there is some indication of emergence from the confusion of thought on this subject is cause for congratulation, but we cannot yet see that there is any definite hope of agreement. What the place of the Bible

is in our Christianity, what the nature of its authority, even what its contents, are for very many open questions.

A century ago Christianity was generally looked upon as a fixed set of dogmas with certain definite institutions. There were disputes among the various sects of Protestantism about some of the dogmas, and there was strife as to the correct form of the institutions. But the day of polemic warfare over essentials of the Reformation faith lay in the past. While there was no little strife and no little bitterness concerning ordinances and institutions, there was little question as to the vital and permanent value of these, and in most of the denominations various items of polity or practice were so prominently stressed as to give character to the denominational integrity and position.

So far as the obligation to Christianize the world was accepted, the content and nature of its mission were generally agreed to be to carry a certain body of doctrines and forms into so much of the world as Christianity might claim. That this work was to seek the redemption of such as were reached by the Gospel was clear enough. But there is not much evidence that Christians generally had in mind introducing the force of Christianity as a

redemptive factor in the total life of humanity, with the goal a redeemed race. That idea belongs to the developing conceptions of race, society, history and religion. Christianity is now conceived as living rather than established, as growing rather than fixed, and, by consequence, capable of almost indefinite adaptation to environment. A century of effort, in connection with many other forces at work, shows that European and American Christians must, in some measure, modify their conceptions of the Faith. By various influences, we have been driven to an effort to ascertain what is "primitive Christianity," "the Christianity of Christ," "original Christianity," "Apostolic Christianity," all of which means that we are driven to seek "essential Christianity." We seek the nature of the faith and force that have produced historic Christianity by reaction of its spirit on the environments of the centuries. If we can determine that, then we know what is the function of the missionary in our own, and in all, times. For it is to proclaim that faith and free that force in all environments of the given generation and thus to allow them to work out the character of the institutions of Christianity under the laws of adaptation, conformity, and conformation. Some are in dread

of the principles of adaptation and conformity, unwilling to admit that the forms of Christianity are properly subject to these laws; while other some fail to recognize and to insist on the law of conformation. Jesus Christ was himself the product of personality reacting on environment. He was not exactly the same that He would have been in any other time and place in history. That is why He came "in the fullness of the times." His religion is for all times, and is subject to the laws that operated in the life of its Founder. His personality could not be other than it was, and no environment was allowed to vitiate that, however much it might mar or modify His form. So of the faith of the Savior: if we know its essential character and set that freely and fairly in any environment, we shall have to allow it to produce the form that its character will effect in the given environment. This change in the way of conceiving the nature and the task of Christianity is part of the newness of the thought of our time.

The changed conception of the nature of God and of His relation to the world and to humanity has coöperated with the conception of religious evolution in the race to discredit the notion that men who "die out of Christ" are doomed to death

eternal. It remains true that no satisfactory explanation has been offered how any other fate can await men who do not attain unto salvation through the Gospel. Still, many men cannot believe in God—the God whom they know in experience, and think they know in the processes of nature and history—and believe that any creature of God shall be forever in sin or in misery. For a quarter of a century we have been facing with growing urgency, the question: Have we a sufficient motive for missions if not to rescue men from eternal doom?

We must seek to answer the problem, whether the new way of thinking of religions alters the duty of the Christian and the destiny of Christianity. Fifty years ago it was assumed that Christianity was to supplant all other religions. That claim is now ridiculed by scientific students of religion, who tell us that the circumstances of race and place, of climatic, social, political and cultural conditions, determine the character and form which religion will take, with the added stimulation of personal leadership. So that we must now determine how far it is our right and duty to make Christianity part of the environment, or even to make it the determining element in the direction of the religious spirit in humanity. The foreign mission enterprise has

had to face the question of its right of existence before the sciences of Comparative Religion, the History of Religion and the Philosophy of Religion.

We have said that our thought of God and the world have changed. There is not uniformity of view, but the dominant idea of our time stresses the immanence of God, His omnipresent activity. On that account, but in a widely different sense, we come to conceive, as definitely as did the ancient Hebrews, that all things that come to pass are God's doings. That raises a further question for missions. The ever-present, all-embracing God is as truly making the religions of India and the faiths of China as He is the doctrines and life of Christendom. Shall we therefore interfere? Have we any right to interfere? Or, having the right, have we the imperative obligation? Beyond doubt, this form of thinking affects the depth of the sense of sin, tending to make it transitory and functional rather than essential and deadly; affects the sense of human responsibility, enwrapping all in a vague fatalism; affects the imperious importance of proclaiming the Gospel, since all-enveloping love is surrounding all men and moving—if slowly, still surely—to the final goal of ill, in the universal good. That such inferences are superficial and not involved

in the idea of the omnipresent immanence of the holy Father, and that refuge from responsibility, and lapsing into lethargy on account of this idea are unworthy this conception of God and delay the goal of the race ought to become evident in the study of the missionary duty.

There have come about two great changes in science, that have serious significance for religion: first, in the conception of nature prevalent in the natural sciences; and second, in the place which the physical sciences hold in the culture and thought of the time. It is only necessary to call attention to the place occupied by the sciences in the curricula of colleges to indicate the changed position of science in modern culture. The one stronghold of the Humanities, as sufficient for the culture of the scholar, that stands out prominently before the world is Oxford; and the warfare which is being waged to maintain the historic position of this great seat of learning is significant of the new order—the one shining exception that proves emphatically the rule. Science holds first place in the education of the day. In American colleges the ancient languages are held at a discount, and in Germany the same tendency is evident enough. The circle of the sciences has grown so extensive that they

attract attention for very magnitude. They touch practical life so powerfully and so universally that they not only clamor for recognition, they fill the horizon and they tend to materialize our life; and this materialization of life, with its cares, its comforts, its luxuries and striving after luxuries touches seriously in many ways the idealism of the missionary cause and the practical working of missions from the home base, as well as in the field of missionary activity.

The most serious aspect of science for Christian missions is the encroachment of the scientific field on that of philosophy, involving the effort to apply the principle of exclusion to all that does not fall within the field of scientific investigation and classification. Sir Oliver Lodge is good authority for the statement of the attitude of many scientists, when he says, "that orthodox modern science shows us a self-contained and self-sufficient universe, not in touch with anything beyond itself —the general trend and outline of it known; nothing supernatural or miraculous, no intervention of beings other than ourselves, being conceived possible."[1] Such an attitude reacts powerfully against Christian missions. Applied in history, it assails

[1] *Science and Immortality.*

the historical foundations of Christianity, in the person and life of Jesus and of the early Church. The effort has been made by the Ritschlian Theology to free Christianity from dependence on scientific demonstration of historic facts, and this effort has largely succeeded with many, enabling them illogically to get a new grip on a slipping faith. But the same position is otherwise used to destroy the faith of many more, who had not before seen the situation in this light. In any case, the Christian is supposed by many to be left without a sure message, with no sufficient support for his Gospel, with no right to expect the Spirit of God to bear witness with the Gospel, since prayer and all forms of supernatural activity are excluded. Indeed, all reality is excluded from the necessary foundations of knowledge and faith alike. It amounts to an effort to free religion from dependence on both science and philosophy. In a sense, religion has this freedom, for it is not practically dependent on either or both of these, nor subordinate to them. It is just the fault of certain scientists and philosophers that they think of religion as subordinate. Religion may exist without science and without philosophy. In most men it does so exist, but it does not long live in the man for whom science and

philosophy have destroyed the reality of all values by a mistaken play upon the term "value-judgment." A value-judgment whose value arises wholly from a subjective source and contains nothing more than a subjective concept is valueless for religion, and can have no propaganda, for it cannot evidence itself in another consciousness. Religion is peculiarly founded on the value-judgment in the sense of judgments of eternal value, in the object and the objects of religion. If Christianity is cut off wholly from its historical facts by inexorable negations of a science which demands physical demonstration in a moral realm, and which denies the supernatural on the basis of an assumed circuit of the natural, that is closed and impenetrable; or if Christianity is denied natural explanation by a philosophy that proceeds upon the assumption of the unknowableness of the supernatural, then indeed is Christianity cut off from projecting itself into the life of humanity as a history-producing force, and is cut off from the rational life of man, since man has thus already irrationally excluded religion from his life.

It will appear upon reflection on the terms of this challenge of missions that the question of the validity, the right, the continuity of Christian missions is a question of the very existence of Christianity.

If Christianity has any place in the life of man at all, it has place in the life of mankind. Certainly early Christianity contemplated "a new heaven and a new earth wherein dwelleth righteousness" as the outcome of its proclamation. It must have such a destiny, or it will cease to be. Our inquiry is thus seen really to involve the whole field of Christian apologetics. A hundred years of study and practice of the duty of foreign missions have made clear to modern Christian thought that universalism lies in the heart of Christianity. It will not be possible to cover, in this volume, the whole field of apologetics and to justify Christianity in the face of all forms of attack and conflict arising from the various fields of current criticism, thought, and ideals. It is hoped to show in several directions, most antagonistic to the conquering spirit of Christianity, that there is no necessary antagonism between any established facts or any accepted principles of life and learning in our day and the missionary contention that "the Glad Tidings of the Kingdom shall be preached among all nations." One hopes to suggest that there is rather encouragement for the Christian to accept the authority, value and spirit of his mission, and that there is no reason to fear the outcome of the work which was so well begun in the last century.

The difficulties confronting us might be serious and discouraging but for two facts: first, that there are no fundamentally new objections now urged against the missionary enterprise; and second, that missionaries and their supporters at home are not wholly unprepared for the new order. This new order has come with startling suddenness, but not without observation. There has been some little time for adjustment to the new way of looking at things. And missions and missionaries have had so large a share in producing the new order that they have considerable acquaintance and sympathy with it.

Another element of especial encouragement is that there is much enthusiastic interest, and widely prevalent throughout the Christian world, in the missionary cause. And this enthusiasm has its sources deep in extensive instruction and culture in the history and methods of missions. There are very many and very convincing proofs of the vitality of our religion and of its abiding interest in its universal enterprise. God is stretching forth the scepter of His strength out of Zion and calling upon His King to rule in the midst of His enemies. The Lord's people make a holy array of freewill offerings in the day of His power. The youth are to

the Lord like dew out of the womb of the morning of the day of His triumph.[1] The very things that make us sometimes so much afraid are in great measure the result of Christianity outgrowing its forms and breaking its fetters for the freedom of its world task. Along with the spirit of rationalism, there is a spirit of revival, more or less manifest, in all parts of the world. It is a form of revival such as we are unaccustomed to in the records of the more recent past. We are in the habit of thinking of revival as primarily a process of adding converts to the church. In many parts of America this feature is present in the current revival, but in other places it is not so much so. In Korea multiplication marks the work of the Spirit, and in some parts of India, while from South America come accounts of the same sort. In England, apart from the remarkable Welsh revival, the efficacy of which some have doubted, so far from having additions in great numbers, the churches have in recent years found themselves unable to hold their own numerically. Does it seem useless to talk of revival already at work in a Church that seems barren? At any rate, there is serious and searching questioning of the condition, and that is

[1] Cf. Psalm 110.

itself a mark of revival. The condition in England is, in an extreme way, characteristic of the spiritual awakening in other parts of the world. It is a moral awakening, a new sense of the responsibility of the Church—of Christians, perhaps we should say—for the life of the nation, for the salvation of society, for the condition of the world. In America it manifests itself most significantly in civic reforms, in widespread awakening of public conscience, in ethical devotion to the needs and wrongs of children, of prisoners, and of the depraved and outcast. In England there has been rising a consciousness of the extent of Christian responsibility for social evils of all sorts. There are more serious efforts than ever before, in the established Church and the free Churches, to bring Christianity vitally to bear upon the profound problems that press for solution. Even where no way yet appears out of the difficulties there is the pressure of the difficulties upon the Christian conscience, such as only a deep sense of God and a profound yearning of the spirit of brotherhood can account for.

In international relations, with all the deceit and indirection that remain, there is a new diplomacy of frankness and honor, and in the Christian conscience there is an almost universal sense of shame

and mortification that no way yet appears for escape from the cruel speed with which feverish fear and unholy ambition are arming the international jealousies. Underneath it all the religious conscience is stirred by the Christ spirit, and the Christian heart prays for deliverance.

It is this ethical sense, this yearning for practical religion, this deepening sense of the bonds that unite all into one social community, that characterizes the new manifestation of the Holy Spirit in the people of God. Confession of sin, devotion to righteousness, yearning for the realization of the Kingdom are some of the marks of this revival in Japan and India, as well as of the notable work of grace in Manchuria and in China. Only let these fundamental effects of the Spirit continue and multitudes of new disciples will be won to Christ.

For evidences of deep and general interest in the direct work of missions, let us begin with reference to the Ecumenical Conference in Edinburgh in 1910. The great significance of this Conference is that it proposes to deal with the question of Christianizing the world as a practical undertaking, and to apply to the problem the best wisdom of men of all lands and creeds under the lead of the Spirit of God. The first such Conference, in 1888, was full

of the spirit of extending the Gospel message to all the nations, but was not stirred with any expectation of the speedy accomplishment of this result. In that of 1900 the spirit of world conquest was strong. There was recounting and surveying of the forces engaged, and some estimate of forces available. Now, so have faith and endeavor grown, and so has consecrated determination laid hold on the Church, we are discussing in systematic fashion ten great questions intended to embrace the whole problem of how immediately to press our advance so that Christ may be brought home to the needs and lives of all mankind. We omit, or greatly subordinate, the feature of popular exhortation, while the main object is statesmanlike deliberation on the methods for doing the work to which we feel absolutely committed. To this end carefully selected commissions have been engaged for months in the study of these ten phases of the problem, so as to bring matured thought and suggestion to the Conference. These deliberations have occupied the attention of some two hundred men, selected from mission boards, professional chairs, and business offices. That so many men of highest ability and foremost rank are found ready to give time and trained thought to such questions is a new thing in modern missions.

In theological schools and seminaries, in universities and colleges, there have been established lecture courses, and, in some cases, professorships in missions, which are giving systematic and scientific instruction to thousands of students and helping to create a new line of missionary literature. In connection with the University of Chicago, "the Barrows Lectureship," on "the Haskell Foundation," sends the most competent Christian students of religion to lecture in India and other parts of the East. These lectures by such men as Drs. Barrows and Hall, from the United States, and Principal Fairbairn, from England, have awakened the greatest enthusiasm in the East, where thousands heard them eagerly as they faithfully presented the appeal of Christianity to the Eastern mind. A commission representing Chicago University has just completed a year in extended personal investigation of conditions in China with reference to some educational plans for that empire. The Yale Professor of Missions is required, by the terms of the foundation, to spend one third of his time on the mission fields. The world journeys of Mr. Mott, head of the Student Volunteer Movement, and of other missionary leaders, are quickening the interest and enlightening the enthusiasm for missions on both

continents. In connection with their missions, a work of grace has been inaugurated in the Universities of the East which is fraught with incalculable promise. The various movements of the Young Men's Christian Association, Christian Endeavor and other organizations, in behalf of the youth of the East, have welded bonds of humanity and opened opportunities of divine blessing among the younger generations in all the earth. Young men are seeing visions, while old men are dreaming dreams of youth and service.

One of the most notable facts of Christian history is the vigorous enthusiasm of the Student Volunteer Movement, with its achievements in recruiting the missionary forces. Its mission study courses in colleges and universities engage twenty-five thousand students. Similar courses are conducted under the guidance of the women's boards and young people's organizations. Even the children are now being carefully organized and taught in the interests of this work.

Numerous laymen of America and Canada, as well as from Europe, made the journey to Shanghai to attend the Morrison Centennial and to study Eastern conditions with a view to mission work. Such travels are not new with British laymen, who

have throughout the course of missions employed occasions of residence and travel in mission lands for gaining knowledge which was in turn used to enlighten and arouse their Christian countrymen at home. Now "the Laymen's Movement" has been inaugurated and is gathering momentum in America, has made a beginning in Great Britain, and gives promise of working a revolution in the financial support and business direction of the missionary enterprise. Already there are enormously increased gifts for this cause. The recovery is marked from the relative indifference to missions of a few years ago. The amounts contributed for the work of the societies for foreign missions by the whole of Protestantism are still pitably small in comparison with the resources of Christian men and women, and the immeasurable demands of the mission fields; but they have steadily increased at the average rate of half a million dollars annually for the last ten years. The number of missionaries engaged in the work has also steadily grown, the annual increase being about five hundred, and that, too, in the face of increasingly rigid requirements in the qualifications for appointees.

Such and so much practical proof of the great and growing interest of Christianity in the

world's Christianization shows that the spirit of missions is alive and active. And every informed reader will know that it has been possible here to mention only a few of the more significant manifestations of this spirit. It is full of augury for the future. It is a source for inspiration and hope for all who believe in the love of God, the power of Jesus Christ, and the redeemableness of the race.

II

THE CHALLENGE IN THE LIGHT OF HISTORY

CHAPTER II

RELIGION IN HISTORY

HUMAN history is the record of the development of individual personality in self-consciousness and in the apprehension of, and response to, relationships. Upon this turn all forms of social evolution, from instinctive tribal gregariousness, enforced by the influences of family origin and the struggle for existence in an unconquered environment, up to the highest civilization, with the most perfect social organism shaping its environment by voluntary coöperation and enlightened mastery, such as is coming into the prophetic imagination of constructive students of sociology. Is there any formative principle in human history which lies deep in the midst of all the forces at work in each generation of every place and people? On the material side the love for life and the demand for food to sustain the forces and to support the functions of life will be found fundamental and so universal. But no such principle can account for the development of soul functions and aspirations. It is in the sphere of aspirations to rise above the animal needs and

the creature comforts that we must seek the civilizing and elevating forces. And here it is not a better, but the best, that constitutes the call to man which leads onward and upward in social evolution. This call to the highest is the deepest impulse, and becomes the formative principle, in man's development. This call is religious. It involves the apprehension of the highest personal relationships and the progressive entrance into these relationships, stopping not short of fellowship with the Infinite Source of All.

"Every great religion has produced a civilization;" and no great civilization has been produced in which religion was not the highest motive. Nor has any civilization been able long to survive the decay of the religious consciousness, or even the removal of the religious sense from its central position in the civilization. The aim of the study of history is the better to guide mankind in making history. No lesson is more clear and emphatic than that the cultivation of religion and development of and devotion to religion is the most direct line for the promotion of the advance of the race. If it shall appear that Christianity is the highest religion and at the same time adaptable to all grades of human progress, then it will be clear that all who

would see the advance of the race should seek to promote the extension of the Christian faith. If Christian civilizations are the highest, the most ethical, the most spiritual, and if Christianity can reproduce its civilization in all races, with the modifications inherent in racial characteristics, then it should have a chance to do this in the freest and fullest manner.

One of the lessons of history in the branch of anthropology is the oneness of the human race, the unity of humanity; a lesson of course supported by all other lines of anthropological study. Unity of origin, oneness of nature, a common tendency, signify a common destiny. History discloses the one race pursuing the course of its development in detached fragments without mutual knowledge or sympathy and without coöperation or helpfulness among the different sections. The advance of the race towards its destiny demands facilities for the interaction of the different parts of the race. Whatever each division in its segregation has been able to develop that can contribute toward the common end must become the common possession of all, and the defects and limitations of isolated development must be corrected and supplied by a universal fellowship. It may well enough be that the general

advance of the race has been promoted by the temporary sectional development, where each tribe and people, so to say, specializes in the promotion of characteristic ideas and cultures that would in the end serve the need of the whole. Among the forces that have been bringing the races into conscious coöperation missions have promoted the highest ends of development. That is not to say that commerce and culture have had no place in this process. They have. But is it not commerce that has brought on most of our wars; and are we not still constantly waging commercial warfares, that usually employ tariffs and embargos on trade, trusts and unions rather than the more crude and direct forces of battleship and cannon, but holding these ever in menacing reserve? Is there not an industrial warfare always on? Even in those religious wars, which so many are constantly bringing forward to embarrass the claims of Christianity to be the great factor for realizing the brotherhood of man and the peace of the race, is it not true that the real *causa belli* has usually been political and commercial, while the promoters won the support and inspired the zeal of the masses who must do the fighting, with a religious pretext? Does not Christianity most of all restrain the tendencies of this warfare and pro-

mote the sense of the brotherhood of man and the federation of the world?

In the science of anthropology the unity of the race means nothing for the advance of the race until the religious impulse awakens the emotions and stirs the will to use man's knowledge for the good of humanity. All our increasing knowledge of the oneness of humanity only provides materials and gives occasions for active agency in the promotion of the practical oneness of human brotherhood. The agent in this work is essentially religious. In the commercial unity of the world the economic impulse is selfish, national, the servant of caste and class against the mass and the race until touched and modified, sanctified, constrained and restrained by the impulse and motive of religion.

If, now, we seek this impulse in its greatest strength, in the permanence and power of its essence, attested by history, shall we not find it inherent in Christianity alone? To be sure one finds in Buddhism a certain extensive altruism struggling toward universalism; but altruism in Buddhism has never yet been able to free itself from the more fundamental selfishness. The true Buddhist ever cultivates brotherhood as a help on his own way to Nirvana. In some of the greatest Stoics we find recognition

that the race is one and that nothing human can be foreign to the ethical man; yet Stoicism has always lacked vital impulse to project itself into the life of humanity. It has ever been a philosophy of life rather than a vital force, a personal philosophy rather than a social power. In Confucianism we find a recognition that one should restrain himself from wronging another, but no conviction that can lead to the devotion of one's self to the good of all men. In no religion or ethics do we find positive brotherliness inherent in the system and fundamentally essential until we come to Christianity. Elsewhere this principle may be partially perceived. Elsewhere the individual may, by rising above his system, apprehend the great principle. If this principle is ultimate it must here and there rise into consciousness as every principle basal in human nature is bound to do. But if the principle is to become an active agency in the advancement of the race it must be found explicit and emphatic in a system wherein it is not secondary but of the very essence. It must be constantly pressed upon the consciousness of men and not be left to struggle into a mere relative importance in occasional examples. Christianity alone gives this emphasis to the principle of brotherhood, for Christianity

alone recognizes that "God made of one all the races to dwell upon the earth." Christianity knows from the start that all distinctions of race, religion, culture, sex, social position are but fragment-making walls that divide the one humanity; and so it goes forth with the evangel that proclaims God's plan, in Christ Jesus, to create out of the fragments "one new humanity," thus effecting universal peace.[1] In no other religion is this even a prominent feature, to say nothing of an insistent fundamental. All the tendencies to universal peace and common brotherhood of men are primarily the products of historical Christianity. Where currents in this direction seem not to be the product of historical Christianity they are of the same spirit; and while they show the aspiration of the human spirit they manifest the fitness of that spirit for Christianity, and constitute an irresistible call to the Christian spirit to go out and encourage this aspiration in man that it may come into full realization. The growth of this spirit among men helps Christianity see its own nature in clearer light, and its task in distincter relief, but it is the Christian spirit alone that brings to their destiny these scattered strivings of the human heart.

[1] Ephesians 2.

It may be truly said that the general course of history has been a preparation for Christianity. Paul's philosophy of history, indicated in Acts 17 and Romans 9-11, was the generalization of a great induction and the inspiration of a divine faith. We now have his word of prophecy made more sure in the longer development and the better interpretation of history. If we may assume the presence of God in history at all, whether immanent or transcendent or both, then Paul is right in saying that "in Him we live and move and have our being;" that His presence is in all the ethnic developments of the race; that God's end in it all is that men might seek after Him and by finding Him, always so close to every one of them, they might find themselves and come again into that unity which in the divine ideal they ever hold. Paul believes most fully in the need for redemption. For him men are sinners, lost until a Messianic atonement unites them to God. But this Messianic presence and power the Apostle does not limit to a single place and time and race in history. He says that there is no need to ascend to heaven in search of the Christ, nor yet to go down into the under world to bring him thence, for God's word of reconciliation is always near thee, even in thy mouth and heart, that

is the word of faith which we preach.[1] Paul's idea, then, is that history is the redemptive process of God in humanity. God's "plan of the ages which he laid down in Christ Jesus" having been revealed to men, it becomes the glory of men to fall in with that plan and further it. Having gotten the key to history man is placed in position to work as a force in history and so to advance its progress toward the destiny of the race. Paul conceived that the supreme method here lay in the preaching of the Gospel; and who that looks into history since Paul's day can question that this same Gospel has indeed proved the greatest factor in the progress of man from the day of Jesus until now? We now know that the West had not advanced so far beyond the East prior to the time of Christ. We are able to see how Christianity laid hold on the ethical ideals of the prophets of Israel and made them, vitalized in Christ, the most powerful factor in determining the lines of development in the West. Since then the West has outrun the East.

But look again, and we shall see that Christ found the West either dead or decadent, even as the East was until within the last two centuries. In the West there were in the days of the Son of Man

[1] Romans 10.

three classes of peoples to be considered in this connection. Great civilizations and empires had been destroyed and were either wholly forgotten or remembered only in the halo of a historic glory. Egypt was wholly dead, and in recent years we are uncovering the remains of civilizations in Palestine and Egypt forgotten by history already in the times of the Christ. Next we find the remnants of the Grecian state, beautiful, symmetrical, poetic, artistic in the fragments even as the limbless torsos and armless Venuses still lure the artistic taste of the world. The beautiful, the true and the good of Greek civilization and culture trailed amid the ruins of the Greek state like clambering vines over ruined remnants of walls once great and beautiful in towering strength. Christianity built new forms of living strength and enduring grace, and trained thereon the vines of Grecian thought and life, and they now live and bear fruit through all the centuries. Rome was in the glory of the empire, which was itself a proclamation of man's failure to govern himself, as he had up to that time come to be and to know himself. Democracy was so far gone that an empire held its place; and that democracy had never been more than the common equality within a class which supported itself upon a mass

of humanity which it held to be fit but for slavery. In the midst of that empire did the Christ set up a new democracy and proclaim it universal and permanent. The history of Europe, as we write and read it to-day, is the tracing of the democratization of the West.

In all central and northern Europe when Jesus came there roamed hordes of untamed barbarians, the raw material out of which nations were to be built. From Asia, too, in centuries to follow there would pour similar hordes into that mill of Southern Europe where the issue has proven that God was making over mankind by the infusion of a new faith and new forces which took their rise afresh in the Son of Man. It is not difficult for us to see how these people, not yet acquainted with the arts of civilization and the refinements of culture, were, by their migrations, having their feet turned into the way of peace and growth. We can see how from the ruin of the dead and dying races the elements of worth were rescued; and how out of all this the nations of Europe were made, by processes that are slow when measured by the impatient thought of one little man, but processes that are rapid when compared with the ages that had gone before in slow-moving millenniums, processes that

may well befit "the God of patience." The West had demonstrated its incapacity to make itself in the likeness of any high ideals. This demonstration lay in part in the great masses of men with no ideals or aspirations, the heathen hordes that roamed so great a part of the earth. The proof lay in part in that the ideals of the best had proved abortive, partly because incomplete and mixed with so many baser ends, partly because the ideals themselves were lost in the luxuries of success or in the disasters of thwarted aims. Jesus and his followers brought into this world the ideas and ideals of a spiritual kingdom. Here is the formative force that has brought the Western world to lead the race in its advance to its destiny. Among the nations of the West, it is no vain boast, but the discernment of obvious truth, that the nations that have gone highest and are most surely recognized as strongest and best are just those in which the religion of Christ has had its fullest interpretation and freest life. Nations have decayed and fallen in the West since Christianity came, and will no doubt do so yet again. These fallings of the peoples no less than their rise prove the truth that spiritual ideals, lofty aims, devotion to truth, unselfish giving of the things of life and light are the principles that make

for permanent power and lasting life in nations. These are the ideals that gain their dominant force from Him who taught that life is gained by giving it in the service of God and humanity.

We may assume that Western civilization is superior to Eastern and that history has been more rapidly advancing in the West than in the East. Whatever theoretical admissions or claims may be made by the scholastic or the doctrinaire, the average Westerner makes no doubt that this is so and to the average Western Christian this appeal is made and this argument addressed. In any case, it is obvious enough that the East is borrowing heavily from the West, while the West finds far less to appropriate from the East. There need be no jealous denial that the East contributes to the West. It has given us much and has yet more that we shall require. But the demonstration of fact confirms the opinion of pride, or the judgment of reason, that the West has outrun the East in the making of civilization. Now that we have come upon the era of interchange and commerce among all mankind, we must recognize that there is to be a leveling, either up or down, or partly both, of the civilizations of the nations. The interaction of ideas and forces will effect this inevitably. If we have advanced beyond

our fellows on the other side of the world we must actively and vigorously contribute to their speedy elevation or find ourselves falling to an equality with their standards. The world's standards will more and more tend to parity and uniformity.

It will no longer do to say, as has sometimes been said, that Christianity is not the creator but the creature of Western civilization. Christianity is the religion of the West partly because of its adaptation to the mind of the West, for in the beginning it had the same opportunity to become the religion of the East, except for the movement of all things toward Rome. This exception and what was involved in it did make the chance less and the conditions of the East to-day call for a new testing of the power of Christianity to enter vitally and savingly into its life.

If Christianity has made the West it ought to have a chance to make all the world. If Christianity is the religion that best suits the growing ideas and the inspiring ideals of the West we ought to be ready enough to admit that the East is at least as far along in development as were our ancestors when Christianity was found to be the religion for our culture. It will not do to say, either, that Christianity is suited only for certain classes of minds,

certain types of character. Two answers stand ready to refute any such claim. The first is the now emphasized unity of mankind. In essential and fundamental character man is ever the same. He never outgrows nor sinks below his essential nature, an essential religion will ever meet his needs under all degrees of civilization. The forms of theology and worship may differ, the clearness and fulness of religious concepts will vary and grow; but to the fundamentals of Christian faith the human mind and heart will ever respond. Christianity can be the religion of humanity, or else we are not one race. The other answer is not of the theoretical sort. It is the demonstration which modern missions have made afresh of the fitness of Christianity for all tribes, peoples, classes. This is a commonplace of the history of Christian missions and of Christian apologetics. That Christianity can come into the life of any people and prove a regenerating and developing force is demonstrated beyond reasonable question. Take, on the one hand, the Terra del Fuegans, who, after cannibalism and baseness hardly to be matched anywhere, were so tamed and civilized by the knowledge of the Christ that they became another people; so that Charles Darwin, who had previously opposed Christian mis-

sions on theoretical grounds, from his own observation gave vigorous testimony to the worth of the Gospel to such as these, and was ever thereafter a financial supporter of missions. He stands as but one out of many who were convinced by the argument of fact. On the other hand, take the influence and power of Christianity in Japan, in its half century of marvelous development, as illustrating the fitness of Christianity to be the religion of a highly developed people.

CHAPTER III

THE MISSIONARY HISTORY OF CHRISTIANITY

We must never forget that Christianity is not the native religion of any people and especially that the nations of Europe, who are to-day the outstanding Christian peoples, represent historically various forms of religion that are now designated heathen and all of which have been abandoned in the interest of Christianity. In basal principles and practices these native religions of Europe were just such as Christianity finds among the peoples of Asia to-day.

We have suggested that history prior to Christ represented the movement of the race along various lines of development up to a fulness of the times for the apprehension of the Messianic, the redemptive, idea, when it should be revealed in Christ Jesus. Such is the traditional idea. Such is the clear declaration of the Scriptures. This is proved by the history of the West, which since the coming of the Christ has been a history of progressive apprehension and appropriation of the Christian conception. In the awakening of the East in modern times it is easy to trace a large measure of

Christian influence in it all, and for the Christian there is easily discernible, also, a divine purpose producing a new fulness of the times, wherein Christianity is to be given to all the world through its missions.

There was an original evangelical period of Christian missions following the ascension of our Lord, down to the time of Constantine. In this period the growth of the new faith was phenomenal. The converts came from every grade of society, with all degrees of culture, from scores of tribal divisions and from all phases of religion and irreligion. The social, moral and political influence was far superior to the relative number of Christians. This is a phenomenon of Christianity in all times and countries that needs to be taken into consideration in estimating the value of Christian missions. If we inquire into the causes of the marvelous progress of early Christianity we shall find them partly in the circumstances of the preparation of the world for the reception of the Gospel, partly in the inner condition of the Christian Church itself. On the outside we encounter the greatest opposition, to be sure. Ballard[1] has well summed up this opposition by saying that "the practical alliance between Jew-

[1] *Miracles of Unbelief.*

ish hate, Roman insight, and Greek subtlety, against the infant Christian faith, is absolutely without parallel in history," and by an illustration wherein he says: "If we can imagine a lion, a tiger, and a wolf uniting in desperate efforts to destroy a lamb—and failing—we should have a fair parallel to that which actually happened in human society at the commencement of the Christian era." The illustration might even be pushed further, for we see the Christian lamb triumphing in escape from the Jewish wolf, and employing in its service the tiger of Greek culture and the lion of Roman might. On the intellectual side Greek culture had made preparation for centuries for the beginning of Christianity. It had trained the world to think, had undermined the gross animism of myth and legend with a religious skepticism that awaited the positive response which Christianity was to bring to a rational religious nature. Greece had also led philosophy to make man the center of its interests and to build its reasoning on the ethical value of man as expressed in the individual conscience. All this gave a place in thought for the universal, ethical religion of redemptive monotheism. The Greek language with ethical and psychological words, largely emptied of religious content by Greek

skepticism, provided an all but perfect medium for the expression of Christian ideas, while Greek colonization afforded bands of earnest, religious souls in every city prepared by Jewish religious ideas to pass over from the anticipations of Jewish ethical monotheism to the Christian God-in-Christ reconciling the world unto Himself. Greek language and thought were thus part of the materials for the new religion when it set forth to conquer the world. Roman law and power protected, even though they persecuted, the infant faith. Material advantages of many kinds were provided by Roman roads, Roman soldiers and Roman courts, which gave speedy access to the ends of the Empire for the heralds of the cross.

The Jews, persevering in exclusiveness in all lands, with their peculiar religious ideas commending themselves to religious thought wherever it would consider them, with a literature unlike anything else in the world, were distributed throughout the earth, and won bands of proselytes ready to pass from the promise of Jewish theology to the realization of Christian redemption.

Within the Church itself we find all the enthusiasm of a new faith, as yet free from forms and traditions, unhampered by the dignity of precedent

or the reserve of order. Religion was, in each case and in all respects, at first personally accepted and was an individual experience. Such religion is powerful in propaganda; and any religion that aspires to continuous growth and conquest must solve the problem of maintaining the purity and vigor of personal experience free from the shallowness of form and traditionalism. Persecution maintained the purity of the early Church. Christianity was the business of early disciples. It was recognized that "the testimony of Jesus is the spirit of prophecy," and the prophetic sense was common. Besides, all Christians were in immediate contact with the heathen world; there was no avoiding the duty. There were no Christian lands. Missions were not at first "foreign" but the task lying imperatively next to every follower of the Lord Jesus. So they went forth with the message of the Risen Lord enforced, as all then believed, with demonstrating miracles; they employed written epistles as well as spoken words; they trained workers, wrote historical tracts and persuasive apologetics. They won multitudes to the faith that promised so much more than any religion the men of their time knew.

From Constantine there followed a period of ecclesiastical missions, in which the aim was to

extend organized Christianity and to establish everywhere the Church, of which the church at Rome was the type and the head. In the preceding period the aim had been to extend the Kingdom while the organization had been secondary. Now the Kingdom was identified with the Church and the Church made first in Christian thought. The union of Church and State under Constantine had led the way for employing political power and material force to extend the organized faith. At first the incompatibility of the combination was not appreciated and it was centuries before it was recognized that there must be a desperate conflict to determine whether in becoming the patron of the Church the State became the master or the servant of the Church. It was doubtless hoped that the two might remain independent and coördinate; and we seem not yet fully to have settled this question. At any rate, there follows a period of some seven hundred years of effort to establish the Church in all the states of Europe, an effort which had attained general success about the end of the first Christian millennium. Christianity has proved itself competent to maintain its power and primacy in the life of European people, surviving all the changes of government, modifications of social organism, and

conflicts of ecclesiasticism; and it is still the dominant fact and factor in the life of Europe. From Europe it passed to America where its position and influence have, in some respects, been more free and effective than in Europe.

After the period of ecclesiastical missions the Church largely lost the sense of responsibility for the world's religious need. The task was looked upon as largely complete, for Europe had been won by the Church, and the rest of the world occupied, at this time, little or no place in the consciousness of Europe. The Church had come to aim at its own advancement, looking upon its conquests as primarily for its own glory which was now identified with the glory of Christ. The true Christian conception holds the Christian forces as existing for the service of the unsaved world in the ministry of the Gospel. Satan brought before Jesus, at the beginning of His ministry, all the kingdoms of the world and the glory of them, seeking to lead Him to look upon the human race as a means to His own exaltation. The very different conception which dominated His ministry is expressed in the statement that "He looked upon the multitudes as sheep not having a shepherd, and He had compassion on them;" and in that other word, "The Son of Man came not to

be ministered unto but to minister and to give his life a ransom for the world." The Church had, by the time now under consideration, fallen before this initial temptation of Jesus, had come to regard mankind in great massive groups, losing sight of their individual need, and regarding them from the standpoint of her own glorification rather than in the light of their redemption for which she existed.

Mohammedan power had established itself on the south and east of Europe, hedging it in from communication with the world beyond, so that the Church was cut off from the life of Africa and Asia. Religiously the Christians had no dealings with the Moslems. The individual had been lost in the ecclesiastical hierarchy that mediated for him in all matters before God, and all work of the Church became professional after 398, when laymen were prohibited from preaching the Gospel.

Europe was passing through the practical anarchy of feudalism into a new social era, and religion, like all else, was in the eclipse of the Dark Ages. Only here and there do we find a man, or an order, where burns the fires of conquest for Christ and of life for the lost. Raymond Lull, eagerly pleading the cause of the Mohammedan before civil court and ecclesiastical council, before university faculty and

individual conscience is an exception to the general deadness and neglect. He devises and publishes a method of apologetics which he thinks will convince the Mohammedan; he secures the founding of chairs in Oriental languages in the schools where he hopes to see missionaries trained; he journeys Europe over in the effort to awaken the Church to missionary effort in behalf of Mohammedans, for whom Europe had only swords and the bitterness of hate. At length he leads the way in three missionary journeys to Africa, where he suffers martyrdom for the sake of a missionary faith.

Francis of Assisi is another exception. Cultivating for himself personal piety and spiritual religion, he founds an order that shall preach the gospel of the regenerate life in the Church that has grown formal and cold. But a vital religion is necessarily universal, and Francis sent many of his Brothers, and went himself, to preach to the heathen the message of the Christ. Earnestly he sought to awaken the Church and to gain Papal sanction for a missionary Gospel, but all in vain.

Men such as these, in small groups, were the apostles of the Spirit throughout this period, and kept up the continuity of a truly universal religion. The Crusades, with varying motives, gave vent to

the fire of enthusiasm for conquest in the name of the Christ, that must always characterize those who are stirred by His spirit. In sadly mistaken efforts they filled up, in a dark and an ignorant age, the gap between periods of true spiritual conquest of the hearts and lives of men. This, which we may call the sporadic period of missions, terminates with the Lutheran Reformation and the corresponding reformations in other countries outside Germany.

We now enter a period of polemical, political Christianity, during which the foundations are being laid afresh and a new era is in the making. It seems a long stretch of unmissionary life from Luther to Carey. Warneck[1] tells us of the efforts through all these years to awaken the churches of Europe to a sense of their responsibility for proclaiming the Gospel unto all men. This entire period is best regarded as one of preparation for the modern evangelical period, which properly dates from Carey's success in founding the Baptist Missionary Society.

This preparation follows three lines: preparation of the world to receive the Gospel, a preparation which has really been going on through all history

[1] *Outlines of the History of Protestant Missions.*

and comes into its fulness at this time; preparation of the Church to give the Gospel to the world; preparation of means by which Christianity can reach the world with its Gospel.

History had demonstrated man's religious nature and his need for religious teaching. Man could not dispense with that need, nor substitute for its supply anything short of the saving knowledge of the true God. There were in this period new demonstrations in Europe, and fresh knowledge of the demonstrations so long wrought out in Asia, that man must have God. Enlightenment and "common sense," culture and philosophy were substituted, but disintegration, division and failure marked the effort. By the end of this period the Church could see, if it would, in clear light, several truths that lie at the basis of Christian missions. First there was the essential and inalienable religiousness of humanity. Explorations and discoveries, the contacts of trade and commerce with the world had brought knowledge sufficient to show that God has nowhere left Himself without such witness that men had ever gotten away from the idea and the need of His religion. Again, it was apparent that men had not, by searching, found out God, even though they had not been able to run away from Him. Nature

religions, which are only one form of natural religion so much lauded in the century that saw the rise of modern missions, had in various parts of the world issued in savagery, fetishism, demonolatry, or, to speak from another standpoint, religion had not been able to pass beyond these stages. Pantheistic Absolutism, also in vogue in some quarters of Europe in this same period, had been tested through thousands of years in India in the comprehensive and elaborate systems of Brahmanism. The outcome was Hinduism, that modern marvel of religious inclusiveness, based on the uncertainties of impersonal being. On the social and political side the outcome was modern India before the British occupation, and it was just this condition of India which Hinduism had, in part at least, produced and which Hinduism was, in any case, powerless to correct, that made possible and necessary British occupation.

Practical Pessimism, and Agnosticism as to God, with negation as to continued personal existence of man, had had their chance in Buddhism which, failing to satisfy the heart of man, had fallen into the grossest idolatries, and had in every land where it held influence associated itself with other religions in the effort to complete the response which it was

unable alone to make to the demands of the soul. Nowhere in the world could Buddhism point to a civilization that was its own product. In Thibet its elaborate hierarchical organization owed much to the Roman Catholic missionaries and is foreign to the real spirit of Buddhism. In Japan it had come nearest to an independent development of its natural tendencies, but for Japanese civilization it was only partially responsible; and how quickly did the weaknesses of that civilization appear in the light of Christian ideals in the modern period.

Culture, under a high social ideal, was the soul and life of Confucianism, and China had had more than two thousand years to make proof of the power of this substitute for religion. A benighted and superstitious race, exulting in glorification of the past, was the result. Besides the ethics and culture of Confucianism, the degradations of Taoist superstitions had been cultivated, the longings of Buddhism had been imported, and still the most numerous nation of earth lay asleep, facing the past and dreaming of the glories of the ancients.

In Europe we had the "Age of Reason," and the glories of the "Illuminism," and they were rapidly doing for Europe what had been done by similar ideals for Greece and Rome in the earlier days,

when the revivals, originating in the various types of Pietism, rescued the spirituality of Christianity and brought it into new vigor.

Nor was the outcome any better with the so-called "revealed religions" where these had sought to hold and develop their revelation, apart from the recognized presence of God, for in their case we find only arrested and perverted development. The transcendent Monotheism of Judaism, holding God aloof from the heart-life of man and introducing a reign of law almost as cold and dead as that of modern dogmatic science, had its answer in the "Lost Tribes" of Israel, who lost themselves because they lost their God and sought to recover divine immanence in the lesser divinities such as polytheistic peoples about them worshiped; and in the stagnant Judaism which was unable to perpetuate its national life or to reach the goal of its religious evolution.

Islam sought to build religion and national life on a narrow interpretation of an inapproachable God, and produced Stoicism in life, fanaticism in religion, despotism in government, low standards in social morality. However, it may have seemed in the three or four centuries of the glory of Arabic civilization, the longer centuries of its testing have

condemned the Islamic ideals as unable to work out the destiny of civilization. These ideals have been outgrown even in some of the Mohammedan lands.

Roman Catholicism placed an authoritative Church in the position of the living Christ, ever present in His people, and substituted external authority of ecclesiastical control for the inner leading of the Spirit. The result was traditional dogmatism and ecclesiastical oppression which nurtured the Dark Ages, as also they contributed to produce Medievalism and stubbornly resisted deliverance from it. Yet Catholic missions extended knowledge of the fact and of some of the facts of Christianity and thus, in some measure, prepared the world for the work of the Gospel.

What Christianity may become when its course is determined by a political power we can see in the Greek Church dominated by the despotism of Russia. The other "Eastern Churches," after a long era of honorable missionary evangelism lapsed into fruitlessness and impotence because they followed after rationalizing interpretations of the Christ and subordinated themselves to decadent political ideals.

During the period from the Reformation to Carey the world was in an era of awakening and educa-

tion. It has already been noted that Catholic missions played a part in this growth. Exceptional and increasing examples of Protestant missions served the same end. Especially notable are the missionary activities of Denmark, employing missionaries provided by the influences of Pietistic Halle; and the growing heroism and achievements of the missions of the Moravian Brotherhood, who antedated the English Baptists by sixty years in the inauguration of missions that have continued without cessation. Discovery and exploration and the beginnings of trade and commerce and colonization were carrying forward the work of breaking down the barriers of ignorance between races and tribes. At least, these barriers were being discovered and recognized as barriers to an intercourse on all accounts to be desired. Here we have the beginnings of friendly interchange of material goods and a more significant intercourse of ideas. Closer contact of nations would disclose elements of antagonism and bring occasions for conflicts and hatred. But further on would come judgments, modifications, mutual recognition of rights, clearer understanding of peculiarities, deeper sympathies in the bonds of common humanity and common interests. Much of the nineteenth century was filled with

the conflicts of increasing contacts and contending interests among the nations. We cannot misread the situation when we think we are now well on the way toward an era of understanding and helpfulness; in spite of the clamorous noise of naval programs, military preparations and newspaper agitations.

All this while the Protestant churches, or to employ the more generic term, the Protestant Church, was itself being made ready for its duty and destiny of evangelizing the world. Much of this preparation was indirect and unconscious. There must be religious and political liberation from Catholic control. Until this is accomplished the world-obligation cannot be understood and accepted. Protestantism was at first the struggle of free spirit for existence and it knew only the functions of incipient life. It must discover and acquire control over the organs of its life, must find and interpret its functions. Then it may see its destiny and accept its task of giving to all men that which it has acquired possession of. The faith must be settled with some sort of definiteness before it can undertake an evangel to mankind. The message and the method of the Gospel must first be clearly discovered. This was wrought out in a long period

of polemics, and the polemical spirit is in itself unfriendly to the missionary motive. Before Christianity could enter upon a campaign of universalism it was needful first that the unit of salvation and service in the plan of Christ—the individual man—should be discovered, emancipated and enlightened. Discovered by the Sophists, dignified by Socrates, made the unit of all religion and progress by Jesus Christ, the individual had been lost again in the ecclesiasticism of Rome, the feudalism of Europe, the social conceptions of the Middle Ages. The Reformation marked his rediscovery, was, indeed, the product of his reassertion of himself; but he must be freed and educated, must find himself. All this required time. The English Bill of Rights, the American Declaration of Independence, the French Revolution: these marked the great outstanding epochs in the individualizing of the modern age, but are only the highest points, in which culminated innumerable strivings and movings in the social and religious life of the people. Responsibility did not exist and could not be felt apart from freedom. To implant and direct this principle of selfhood, with its implications of rights and duties, is the missionary task which the Christian West must undertake in the non-Christian East. This had to be learned

—has yet to be learned in many of its aspects—before the West can do its full work of teaching this principle to the East. But if it be a boon so dear in the West it is a treasure too priceless to withhold from the East. The sense of brotherhood follows the awakening of the sense of selfhood. Humanity belongs to the consciousness of true individualism. Brotherhood could not precede, and it could not but follow, the freedom of the individual man. Here is a true and inevitable motive to missions.

The Scriptures, so long buried in forgotten tongues and confined by priestly interpretation, had to be restored to all people and studied before their attitude toward the world could be understood and accepted by Christians in Europe. But with an open Bible, then as at no other time in the history of the Christian Faith held to be absolute in authority and inspired in every syllable, Christianity could not permanently remain ignorant of its duty nor indifferent to its command from the Christ to go into all the world and preach the Gospel to every creature. Prophets of this new mission arose in every country and in time the command pressed on the conscience of Christendom until the task was undertaken.

A matter of no little importance in explaining the rise of missions in the eighteenth century is the revival of spiritual religion, which preceded and attended the movement; because there is an intimate relation between the missionary spirit and the revival spirit under all circumstances. It was from the Pietism of Halle that both the missionary impulse and the missionary workers came for the Danish-Halle Mission; and from the same fountain of holy inspiration came the influences that, through Count Zinzendorf, made the Moravian Brotherhood the pioneer missionary church of modern times, giving it a new life and history because it had now a new reason for living. The rise of Methodism in England and its spread in America filled a large place in the religious history of the eighteenth century. The Methodist movement was first of all a mission to English Christianity in the interest of vital religion, and then a missionary movement for the colonists of America. Out of this grew, in part directly, in part indirectly, those missions to the Red Men of America that gave such names as Brainard, Zeisberger, the Mayhews and others to the annals of Christian heroism and devotion. The Pietism of South Germany fed the fires of Methodism and furnished missionaries for the early

English societies, except the Baptist. It is possible to trace distinctly from the great revivals in western England, just before the middle of the eighteenth century, the stream of influence to America, then back again to England and culminating in its influence on Carey and his associates of the Northhampton Association, and so leading to the inauguration of foreign missions. Revivals at the turn of the seventeenth century into the eighteenth, and again a hundred years later, are to be interpreted as a divine response, in Christianity, to the rationalism of the seventeenth and of the latter eighteenth centuries. They are on the human side the reassertion of the religious spirit in man after the chilling oppression of rationalism upon that religious spirit. In the case of both revivals, as now again in our own time, organized orthodoxy either surrenders to the rationalistic spirit or wages against it a losing polemic that relies on logical demonstration coupled with compromising concessions. The answer that gained the victory in former times was acquired through the spirit of prayer; and so we may expect it to be again. True we are now told that it is unscientific to pray; but prayer was then ridiculed, and in grosser fashion than in our day. It will be necessary only briefly to call attention to

the place of prayer in the Halle and other Pietistic movements. Its place among the Moravians is one of the best known facts about that people, and it was in a prayer-meeting that Zinzendorf first proposed, and the Brotherhood agreed, to undertake, the work of foreign missions. It was also in prayer that the first two Moravian missionaries were led, separately, to offer themselves for the work. Already in 1723 Robert Millar, of Paisley, Scotland, was prophesying of the conversion of the heathen and urging prayer as the first means to its accomplishment. In 1744 a concert of prayer was undertaken in England for two years, "that our God's Kingdom may come;" and America, on being asked to join the concert, entered for a period of seven years, and a great call for prayer was written by Jonathan Edwards. This call of Edwards was reprinted in England in 1784, and led to a new call to prayer by the Northampton Association, in which all other societies of all denominations were invited to join. Among other objects, prayer was to be for "the spread of the Gospel to the most distant parts of the habitable globe." It would be possible to add, indefinitely, proofs that prayer was preparing the Church for entering upon the task of carrying its Glad Tidings to the ends of the earth. The

rising spirit of the Church, longing for the evangelization of the world, began to find expression in hymns, both original productions and versions of the universal Messianic psalms. Various organizations for promoting missions, more or less local and limited, arose throughout the eighteenth century. They were tentative efforts, leading the Church unconsciously into its universal mission. Toward the latter part of this century we find a number of godly English chaplains in the employ of the East India Company, some of them profoundly concerned for the spiritual welfare of the millions of subjects who were coming under the sway of British rule in this period of the rise of the Empire.

This properly brings us to note briefly how means were providentially provided for bringing the Church into responsible contact with the world and for making easy the acceptance and prosecution of its divine mission. The hegemony of the seas passes from Catholic to Protestant hands. The Dutch, the British and the Danes supplant the Spanish and the Portuguese as colonizers and carriers for the world which was then so rapidly opening and enlarging, under discovery and exploration, colonization and appropriation. Next

France, Catholic and atheistic, surrendered most of her colonies to Protestant Britain. A world commerce had its inception and was promoted by the East and West India Companies of both British and Dutch. Numerous companies were exploiting and developing America.

The political control of the world thus passed largely into Protestant hands, and there arose in America a new Protestant nation destined to play a great part in the missionary programs of Christianity. All this preparation of Christianity, which led up to the assumption of the duty of foreign missions more than a century ago, has been enormously increased and extended in the past century. If Providence was leading the way in the eighteenth century He was opening up every nook and corner of the world and providing resources and facilities without limit or measure in the nineteenth century. If circumstances pointed irresistibly to a call to evangelize the world a hundred years ago, they call to-day in thunderous tones for its Christianizing.

When we turn to look within the Church to-day do we find halting and hesitancy? Do we meet questioning and doubt about the message or concerning the world's need of the message? Let us

look again at the history of the rise and progress of this great undertaking, and fresh courage and assurance must arise. For if the march of events means anything of prophecy and direction, surely Christianity's history in the last century, when set beside the history of the world, means that the kingdoms of this world shall become the Kingdom of our Lord and His Christ. The movements of international politics and the growth of the nations tend with unmistakable definiteness to enlarge and facilitate the opportunity of Christianity to make itself the religion of the world. There are those who minimize the outcome of a century of missions, among whom are some of the missionaries themselves. But surely one who knows the facts must read them with little use of the interpretative imagination to find in them failure and discouragement.

CHAPTER IV

CHRISTIAN MISSIONS AND THE NEW ERA IN THE WORLD

We have said that Christianity has been a highly important factor in the marvelous progress of the world, and have indicated, in the barest outline, something of this influence upon development in Christian lands. We have referred to the new era of awakening in the East and indicated our belief that in this awakening Christianity has no small share, as, also, that the awakening constitutes a fresh demand upon Christianity to exert itself to the utmost that it may contribute to the truest and fullest development of the East. It is time to suggest some lines of verification of this claim, somewhat in detail.

It is worth while recalling at once that when we look upon the efforts of Christianity to enter the life of the Eastern races we meet antagonism, often bitter and violent; but that tolerance follows, and then encouragement, appreciation and coöperation. "Wisdom is justified of her children." The tree produces the peaceable fruits of righteousness,

which yield the invigorating wine of progress, and the leaves of the tree are for the healing of the nations. The people enjoy the fruits and will appropriate the tree for their own. If we begin with India, we find that Christianity has been greatly hindered by the conduct and attitude of those British "Christians" who were in India for purposes far other than leading India into the Kingdom of God; and that Christianity has had to contend against these and their influence. It has been necessary also to Christianize the conduct and attitude of the British Government toward her Indian subjects. And this was no easy undertaking, and required long and patient effort. This task has progressed far and its effects are widely evident. Sordid greed for gain, ambition for empire, organized selfishness and corporate oppression have been checked, and the material forces turned to use in the furtherance of the social and civil evolution of the Hindus. Christianity has here won its place and its right to make conquest of India for Christ. That only a few hundred thousands yet sit down to the tables of the Lord's Communion may trouble the timid soul and may afford occasion for scorn by the unthinking unbeliever. But pause a moment, and ask what would India's condition be to-day, and

what India's relation to England, what England's position in India, if, indeed, she could have any position there, but for the influences and results of the efforts of the Church to Christianize first England's attitude to India and her operations in India, and then the Indian peoples themselves. Englishmen first occupied India for purely material and temporal ends, as did also Danes and Dutch. The powerful East India Company extended the aims and ends of commercialism and sought the protection of the British power while it exploited the people for private ends. The commercial masters for a time successfully opposed the coming of missionaries into their field of operations, for reasons that are now well understood. The chaplains, whom a Christian government compelled the Company meagerly to provide, were hindered from attempting to give the Gospel to the natives, till Henry Martyn gave up his chaplaincy that he might be free to give the Gospel to those who most needed it. British protection of commercial interests necessarily involved British civil control. But this was stubbornly resisted until the great mutiny gave imperative occasion for terminating the East India Company's occupation of India, when the country passed under direct control of the Crown and was

included in the Empire. Then it was that the Christian right of missions received the justice of distinct and final recognition, for the Queen wrote with her own hand into the proclamation of Empire that was to be read throughout India, that Britain's hope and power rest on the Bible. The brilliant Prime Minister protested, and many feared the results of this bold declaration of the Queen; but the outcome has justified a thousand-fold her faith and fidelity. The social and moral reforms that have been wrought in India, and far greater reforms that now become possible, are the product of the Christian spirit in and over the commercial spirit that pleaded for a policy of *laissez faire*. It was feared that the introduction of Christian ideas, and especially an active Christian propaganda, would rebuke the lives of the traders and other foreign residents in India; that Christianity would develop ideas of personality and freedom and so would interfere with the exploiting of the natives; that religious antagonisms would be aroused that would interfere with the holdings of the Company and with the volume of its profits. And these results were inevitable, so far as they involved inhumanity and injustice, if Christian propaganda proceeded. That fear which was used as a cloak for all the

rest, the fear of armed opposition and rebellion against British rule, had no foundation in sound philosophy and has had no justification in the events that have followed in the half century of missionary freedom under the protection of the Government. We are able now to measure somewhat the outcome of British occupation. Whether we think of the religious situation, the political, or the social, in the present outlook one word characterizes all alike, *unsettled*. India has never been a nation, has never had a national consciousness, nor a unified history. It is still a long way short of the possibility of a national life. It has begun to develop a national consciousness, and this incipient nationalism finds partial expression in foolish and violent antagonism to the authorities and to the authority of Great Britain. There is, in all this, no real ground for fear, save that England may be unwise or unjust in dealing with her problems. There is yet no national consciousness that can move with any mighty force against British rule; and it will be possible to make it clear, as this consciousness grows, that British rule need in no way hamper or hinder the rise into nationalism, but will the rather foster and guarantee the truest national life, even as in Australia, New Zealand and Canada.

In social life the great overshadowing curse of caste is slowly coming to be recognized as inconsistent with the ideas and activities of the modern life of the people, and it will eventually become an impossibility, and absurdity. With it will go the great barrier that has made so difficult the already extensive progress in alleviating India's many social enormities. Already the car of Juggernaut has ceased to crush its devoted victims; sati has long been outlawed and occurs no more; human sacrifices are continued only in symbol, with possibly rare exceptions; the horrors of thuggism and the worst forms of self-torture are now seldom practised; continuous widowhood is enforced only by the slowly waning social demand and against every legal discouragement. Child marriage has been modified by raising the "age of consent" to twelve. Many other social evils have been denounced by the law and linger only in the shadows of illegal connivance and ignorance. The iniquities of intemperance and the vices of the opium traffic, gambling and other sins remain and offer a mighty burden for the civil power to deal with. What a change a hundred years have wrought in India! That the direct work of the missionaries and the continued agitation, in India and in England; that the religious

conscience stirred and enlightened by the interest in Christian missions, have been the chief forces for these now generally lauded reforms needs no proof.

The new social ideals of India and the national consciousness bode no real ill for British power and pride, but will contribute to the evergrowing greatness of the Empire in just the measure that England can be wise and upright, can maintain worthy ideals and can proceed upon the assumption that men and ideals are more than glory and gain. To have a nation in the making, as an outcome of the insistent spirit and incessant toil of missions, is an appeal that Britain cannot fail to see and from which she cannot turn away. The religious thought of India is shot through with Christian ideas and the effort is making there, as elsewhere, to appropriate the fruits and adopt the spirit and the ideals of Christianity without admitting its foundations or accepting its forms. Let the missionary be content that his work has progressed so far. The Somajes are undesigned tributes to the power and elevation of the Christian message, the religious unrest is the working of the leaven that has been cast into the lump. The missionary may be sure that the Christian foundations will assert themselves and

will prove their necessity for any real and abiding renovation in India. As for the forms, the missionary need care for only so much as the fundamental spirit of the Faith itself creates in Indian consciousness and environment. But what missions have begun they must foster and complete or history will condemn them in the destruction of the work which they have so well begun.

Let us turn to a review of the situation in China. Protestant missions celebrated their centennial in Shanghai in 1907. A hundred years witnessed the change from a hermit nation, with little knowledge of the rest of the world and next to no intercourse with any people and with no desire to know aught of the outside, to a mighty people struggling into a new world-consciousness and eagerness for recognition in the sisterhood of nations. It is now just seventy years since the first unwilling permission was granted for foreigners, including missionaries, to take up residence and carry on business in five coast cities. Uncertain traditions of Christianity lingered from the missions of the Nestorians and the Catholics, in three periods, in the Empire, and these influences doubtless count for more than has been measured or suspected by most students, in determining China's preparation for the modern

undertaking. In the modern period of Christianity's effort in China we find the work falling readily into four divisions: Preparation, from Morrison's beginning to the opening of the first ports, 1807 to 1842; Beginnings, from the Opium War to the recognition of foreign diplomatic representatives, when general recognition was given for foreign travel and residence in China, 1842 to 1873; Proving, from diplomatic recognition to the Boxer uprising, 1873 to 1900; Freedom, from the Boxer troubles onward.

Marvelous revolutions have been wrought in China in a decade. And equally marvelous changes have come in the attitude of Western nations to China in two decades. Shortly before the Boxer movement China was looked upon as a moribund nation, the legitimate prey of the strong peoples who thought they were responsible for the world and were willing to defray the expenses of its administration with resources acquired by the unchecked exploiting of the peoples for whose guidance they assumed responsibility. We read everywhere of "spheres of influence" in China, of "the interests" of this nation and of that. Russia, Germany, Great Britain and France calmly appropriated all the harbors of the Empire. The postal

system, and the customs collections, the railway and mining operations, all these and more were under the practical control, where the control was not actual, of the nations of Europe. Having already nearly completed the partition of Africa, China was the next continental victim for the nations; and they took up their positions like birds of prey waiting for the death, when, behold, the monster opened its eyes, stirred, groaned, convulsed and arose in might. Now, less then ten years after, the dreams of partition have been supplanted by dread of the "Yellow Peril," the talk of "spheres of influence" has passed out of the vocabulary of international diplomacy, and far-seeing statesmen are maneuvering for the advantages of China's friendship in the dawning day of her power.

Educational methods have been revolutionized. Instead of delving mechanically into the past, China's youth face the future and grapple with the problems of the present. Ruskin is studied alongside Mencius in the provincial universities, and modern science takes the place of the mysterious symbols of the Book of Changes.

In 1900 in the Ecumenical Conference, New York, a veteran[1] of fifty years' service spoke of

[1] Dr. William Ashmore.

"the China that is to be." He said that "the threatened collapse of the greatest empire on the face of the earth" was not due to "the decrepitude of old age," nor to "enervation produced by luxurious and riotous living such as sapped the energies of the Greeks and Romans." The causes he found to be, from within, in "the accumulated corruptions of a dozen dynasties and of many generations of evil doers," and in the loss of all power of recuperation; from without, "the impact of modern civilization," wars with outside nations; and from God's providence, in His work of bringing in the Kingdom of Righteousness. Dr. Ashmore foresaw that there is to be "a reconstructed China," and "a regenerated China," by which he meant that the force and influence and personal following of Christianity in China would be such as to produce a new civilization and a new religious and social order. He also predicted "such ingatherings as the world has never seen." This new China is to be "homogeneous and self-governed" and democratic, and, "so far from being dominated, China will herself dominate the tribes and kindreds on her border" and "will ally herself with the most truly democratic governments of the West." Such "a regenerated China will be mighty in the world's religious future." In less

than ten years all this seems not only probable but well on the road toward realization.

It is easy to see, in this case, how the Christian elements and influences in Western civilization, in its impact on this mightiest of Eastern peoples, are the forces that have conspired to awaken China to her own strength and possibilities, and they have contributed directly to China's active interest and effort at advance in the course of her new era. When we consider the educational influences and the ethical inspirations that have begotten new vision and purpose, and that prophesy a new destiny in China, we cannot, if we would, avoid the conclusion that it is the missionaries who are most responsible. If, as in our day we must, we here recognize as truly Christian missionaries such Christian statesmen and diplomats as Sir Robert Hart and Mr. Charles Denby typify, men whose presence in China and devotion to her welfare were consciously and confessedly guided by the Christian motive, we shall see all the more clearly that Christian missions have been the greatest source of China's national redemption. There are to-day numbers who from truly Christian motives are giving their lives to "the uplift of China,"[1] who are

[1] Cf. work with this title by Dr. A. H. Smith.

sent out by no board and make no reports for the annals of the societies. In schools and in offices they labor for the advance of the nation, for the sake of the Christ in whose redemptive power they believe because they have had in their own lives experience of His redemptive love. They represent the Christian motives and constitute a definite factor in the advance of the Empire. But for Christian missions the new chapter in China's history would not have been opened. If Christian missions could be abandoned her progress toward the high destiny that now calls her on would be retarded and diverted until the way would be missed, the consummation indefinitely postponed.

The story is not different in Japan, with the marvel of history it has made and experienced in half a century. Of course Japan's present is the product of the "evolution of the Japanese,"[1] but it required the touch of the West to concentrate and bring to culmination the evolutionary activities, and the course which this evolution has taken in the modern period has been largely determined by the Christian thought of the West. And it is significant that the question that arises ever and again, concerning the value and permanency of Japanese

[1] Cf. Gulick, *Evolution of the Japanese.*

civilization, resolves itself at once into the question, how far Japan has apprehended and appropriated the ethical principles that belong to Christianity, as a controlling force in the life of the nation. Japan appealed mightily to the Christian imagination, and hosts of missionary preachers and teachers hastened to devote themselves to her welfare. These gave character and color to the influences from the West, perhaps beyond what we can find in any other country. Nothing is more significant of the force of Christian influence upon the Japanese mind than the feeling, so prevalent in that country, that the people must approve themselves before the ethical judgment of the Christian thought of the West. This feeling has characterized the whole history of Japan's international relationships. Of course with varying intensity at different periods, but the concern of the Japanese to stand well with Western thought has never been wanting. In her education and her religion, in her civil government, and national ideals, even in her warfare Japan has shown a conscious effort to respond to the demands of Christian standards. The elevating value of such a motive has been an inspiration and spur to progress difficult to estimate. In Japan more than anywhere else in its modern missions Chris-

tianity won, from the very beginning, devoted followers from among the most substantial and progressive of her sons, and hence Christianity not only made marvelous progress in Japan, but speedily gained influence in the political and educational direction of the Empire out of all proportion to the number of its adherents.

It is not strange that there came a period of reaction in the progress of missions in the last decade of the nineteenth century. The conservative forces of Buddhism and heathenism could poorly sustain such revolutionary advances as were manifest on every hand. The freedom of the Gospel as it was preached in Japan encouraged the independence of the native religious thought and contributed to an undue restlessness and impatience under the control of the foreign missionary. The tendency of the Japanese to adapt what he adopts and his feeling that he can improve on all that is worthy of his appropriation, influenced his attitude toward the missionary Gospel. Japan's success in the war with China and her urgent secret preparation for the war with Russia developed an excessive spirit of nationalism and militarism, which the quick insight of the Japanese mind could not fail to see was curbed and straightened by Christian ethics.

At the same time certain enervating tendencies in American and European Christianity found considerable place in the missionary message in Japan, weakening its aggressiveness and diminishing its power of resistance. But how quickly and splendidly did Christianity recover itself, first of all, and then regain its power and position with the people. If more quietly than in its earlier stages, still more mightily and pervasively is the power of the Gospel manifesting its work in Japan. It is beyond question now that the highest and best ideals of Japan are more Christian than Buddhist, and Shinto is learning that, so far as it is justified in its ambitions, it has no rival in the Christian faith, for the acknowledged function of this ancient system is now the cultivation of the patriotic spirit, and for a chastened patriotism Christianity has no opposition but the most encouraging sympathy.

The Turkish revolution is by no means completed and no one may predict the throes through which it may yet be called to pass in the recreation of an empire so heterogeneous and filled with so many and so diverse elements. If a genuine nationalism can inspire the heterogeneous peoples, races, languages, and cultures and barbarities, surely it will be a triumph of nationalization surpassing any yet

witnessed. Ninety years have Christian missionaries labored, as they might, within the Empire where they were merely tolerated under the most restricted limitations. Now the influence of these missions offers to the student of missionary science one of the finest fields for the study of method to be found in the whole range of the spread of Christianity, in this or any other age. The influence of the educational missions, centering in the Roberts College in Constantinople and the Syrian Protestant College at Beirut, with their systems of schools of every grade, from kindergarten to university course, medical, scientific, and academic, is confessed freely by leaders of the Young Turk Party and recognized by all students of the Turkish situation. The education of women in the mission schools had given to Turkey a host of intelligent and Christian mothers and had forced the authorities to the adoption of the unheard-of course of providing for the education of girls. In essential Christianity lay, implicit and explicit, ideas and inspirations with which despotism was an impossibility when once these ideas had become extensive and had the opportunity to work out their natural results. Individualism, freedom, fraternity, humanity, and progress were seeds sown and culti-

vated inevitably where Christian teaching was given, and their harvest meant the control of government by the people. That this harvest came earlier than it was looked for shows that even the prophets of the new order knew not the power of the principles they were disseminating. To be sure the work of preparing Turkey for the new order was indirect, and in large measure was the product of general influences that came from the association of Turkish subjects with Christian ideals in the various Christian countries of Europe whither they went for education, trade, diplomatic service and safe asylum from persecution at home when they found the fires of modernism burning in their souls. It seemed but a small return from the expenditure of so large a part of the resources, in money and men, of two of the foremost missionary societies of America and of smaller amounts by other organizations, that they were able to point to only small numbers when asked to count converts and enumerate organized churches. It required the faith of the true missionary and the insight of the prophet to continue nigh on to a century with such small results that could be tabulated in a field so full of discouragements. But in the end to redeem a nation, to bring deliverance to thirty millions of

people, and to move them with some of the deepest and most vital principles of the Christian religion, even to have some universally recognized large part in this great work, is a vindication of the faith and method of the missions in the Turkish territory. Surely no one could ask or wish that Christianity should now desert this task and surrender its opportunity at the moment when it can enter the harvest of a century of sowing, and when it is in position fully to take up its task.

The new order brings new problems and difficulties, to be sure, but if we have learned that life involves the struggle for existence, surely we have learned also that progress in redemptive work means overcoming obstacles and solving the problems that lie in the way of advance. Christianity has in Turkey to-day an equipment in established institutions and a force in trained natives for every class of missionary service that give it a most remarkable preparation for grappling with the opportunities and the difficulties of the situation which it has so largely contributed to bring about, and which is so full of promise for one of the most remarkable triumphs of Christian history.

If we turn, for one more illustration, to Africa we find again that Christianity is playing a part of

foremost significance in the making of a continent. Africa is the continent of tragedy, in the condition of its native populations and in the history of the treatment of these peoples by the nations of civilization. If one turns his mind to the native populations, the way of progress lies along an highway of tragedy unless the missionary, and the spirit that sends the missionary, shall temper and sanctify the spirit of conquest and hold back the spirit of greed that rush impetuously upon a helpless people. For centuries Europeans stole the Africans from Africa, as has been said with grim humor, and then turned to steal Africa from the Africans. The spirit of Christianity that was sending missionaries at length made the slave traffic impossible by Christian peoples, and that same spirit is at the moment acting powerfully to restrain those who would exploit the weaknesses and impose upon the deficiencies of the backward races of the Dark Continent. In the modern opening up of Africa the two names that stand at the head of an honorable list of intrepid explorers are those of Livingstone and Stanley. Livingstone was first of all a missionary and became an explorer for the sake of the Kingdom of God in Africa. He accounted himself, and the world accounts him, in all his work the

great missionary statesman. "The end of the work of geography has become the beginning of missionary enterprise." This was the conception that moved and nerved him for sufferings and successes such as no other had achieved. His heart, buried in Africa where he died on his knees, is no mere sentimental something with which to play upon the emotions of the unscientific and unthinking. Rather is it a true expression of the love of Christianity for the lowest and most needy, of the heroism of Christianity where duty is coupled with deadliest danger and direst difficulties, and of the method of Christianity in winning the world by the way of the cross of atoning suffering. The Christian puts his heart into the center of the world's deepest need, even as our God put His heart, in Jesus Christ, into the center of the needy race. In Livingstone Christ was completing His own sufferings for Africa, and hundreds of others are carrying forward in their bodies what is lacking of the afflictions of Christ for His body's sake. This appeal is to the deepest and the best in men and will stir their wills as well as their hearts, now as always. Stanley did not go to Africa as a missionary, but it is notable that his African experiences aroused in him the missionary spirit and that he became an urgent

exponent of the cause and mightily influenced young men of the English universities to devote themselves to this work.

Besides these two, many another missionary name is found in the roster of those whose dauntless courage uncovered Africa to the knowledge of the world. It is already evident that the way of success in the appropriation of Africa by Europeans lies along the lines of devotion to high ideals, of which, up to this time, there has been all too little. There are problems of race and of education, of government and material development that will baffle all the skill of imperial imagination and imperial purpose unless the imperialism of Christ and His spiritual Kingdom shall control and inspire the imperialism of men. Cecil Rhodes felt incarnate in himself the spirit of the British Empire while he planned for Britain's empire in Africa. There is in many a British subject, and many of the subjects of other powers, a sense of the incarnation of the divine empire in Africa, and they are building for the imperial Christ. The higher and larger motive must control, constraining and restraining narrow and sordid purposes, if the outcome in Africa is to be in any sense worthy of the civilization of Europe and ultimately profitable

to the nations that are seeking its development.

Of the islands of the seas we need not speak, save to remind the reader how, beginning with Tahiti, in 1797, where the London Society first raised the banner of the cross, there has been created *de novo,* for one after another island and group of islands, a civilization where before primitive savagery reigned undisturbed. The general features of this work are everywhere the same. A simple, primitive, savage people, usually cannibals, always ignorant and non-ethical, within a period of from a quarter to a half century were led from animism and idolatry to the Christian faith and the simpler arts of a Christian civilization. Here in many cases the missionary was the only factor in achieving this result, while in all cases he was so clearly the dominant factor that no one questions that the work was his. The peoples thus won are not strategic for world conquest by Christianity, but they have value in themselves, and they afford fine opportunities for the study of the influences of Christianity on the native heart of the race.

CHAPTER V

THE PRESENT ADVANTAGE OF MISSIONS

In its foreign mission work in the past century Christianity has come very much better to understand itself, and its influence has become more definite, more pervasive, more multiform and better recognized, even if sometimes more vigorously resisted, than ever before, in Christian lands. Our age is pleased to emphasize the claim that it is characterized by "the ethical note." Even so; that ethical note has come at the time of the bankruptcy of all the systems of philosophic ethics and the time of the dominance of the simple ethics of the Christ in His two fundamentally comprehensive commandments. We may not order our lives in accordance with these commandments, but men of every school pride themselves on insisting upon their value. If we place the accent on the second of these commandments we are only bringing forward what was not sufficiently felt and acted upon by our Christianity heretofore. There is always the danger that we shall be fragmentary in thought and conduct, and while we emphasize one element forget the

other upon which it rests and must rest if it is to abide as a permanent impulse and the regulating principle. What we have here to notice, however, is that the ethical note is the product of the missionary age of our faith and that the moral reforms in the Christian countries, the moral revival, as it is truly designated, is, on its positive side, largely the product of that humanity and brotherhood of which Christian missions is the most outstanding exhibition and which the missionary activity has had no small part in producing. On its negative side, this ethical note has been produced, in no small degree, by the exhibition of the evils of heathen civilizations which are seen in clearer perspective when studied in other peoples, evils which thus come to be recognized and rebuked in ourselves when otherwise they might not have come into definite consciousness. "After all these things do the heathen seek," said Jesus in warning His followers against a too eager concern for the things of time and sense. In the light of our modern world-wide intercourse we have been led to see elements of heathenism in our own civilization and life, and so to experience a reaction against them.

Then, too, missions have progressed so far that the consciousness of the Church has had to define

for itself its task as that of redeeming nations. If this is so, then we have forced upon us the demand that Christianity prove itself a redemptive agent in national life by the demonstration of a truly redeemed nation. England, America and Germany are to-day facing that situation. As Christian lands can they exhibit Christian ideals and Christian achievements among their own people in such perfection as to commend the redeeming agency of Christianity to other nations? Are they Christian in their dealings with other nations, in their diplomacy and their commerce? These among other influences are sounding the ethical note in the ears of Christendom to-day, and we are becoming more Christian. It would be a strange misfortune for ourselves and the world if we should overlook, or forget, that our becoming more truly Christian is in order that the world may become Christian. If we shall so forget we shall lose the truest and most genuine character of that same ethical quality in which we take pleasure. Any suggestion that a larger knowledge of men and a higher development in culture might eliminate the reason for Christian missions involves a repudiation of the doctrine of the brotherhood of humanity and a negation of the claim to have advanced beyond former generations.

The Samaritan was less cultured than the Levite or the Pharisee, but far more human and far more in touch with the Divine. The man who passes by on the other side the brother wounded and among robbers, whether his neglect arises from Pharisaical pride or scientific indifference, lacks real culture of the heart. There is a culture in religious living without which no man or people can come into the highest development.

If all history is the making and the working out of religion, if Christianity has for two millenniums been the foremost factor in history making, and therefore stands forth as itself the greatest fact of history; if Christianity has made the West what it is, in advance of the East; if for a hundred years it has been the means directly and indirectly of awakening the East, and if its influence can justly be traced in the rapid developing of every people in the East, then all thought of the abandonment of missions would be treason against the spirit of Christianity, would be the repudiation of history, would be the absurdity of reason. To slacken our efforts would be for the farmer to abandon his crop at the harvest time, for the builder to abandon his building at the roof. All the past has been getting ready for the age which lies just ahead of us.

Christianity has been preparing for an era of universal faith while all history has been leading up to that era. It is beyond question that the course of Christianity for the past century has been such as may be construed as preparation for making conquest of the world for the Kingdom of God. The movements within the nations and the developments of international politics have brought about a condition which Christianity may interpret as a preparation for the rapid promotion of its universal work. It cannot now turn back. The truest evaluation of the conquest of missions for the past century is in regarding them as a preparation for what remains yet to be done. Notwithstanding we are dealing with a challenge of the right of missions growing out of modern conditions of thought, still the changed position which foreign missions occupy with reference to their permissibility is to be cited as part of the justification of their value, and even more as an element in their opportunity. When Carey went to India he was not permitted to set foot upon British territory. To-day the entire authority of the Empire will guarantee the missionary's right to proclaim the Gospel wherever floats the Union Jack. Some of His Majesty's officers may sympathize little with the aims or the

work of the missionary, but they must give him protection and official courtesy, even though he may sometimes suffer because of unworthy neglect. As for India's own people, there are jealousies for the old faith and pride of race and tradition, but the man who can, with deep love for the people, point the way to better things will find a hearing in every community.

Morrison was compelled to go by way of America to get passage to China, because no European ship would carry so foolish and dangerous a cargo as a Gospel light-bearer, in 1807. In 1907 the great steamers of all lines gladly booked the hundreds of messengers who journeyed to Shanghai for Morrison's centennial. In China Morrison died after twenty-seven years of preparatory work, either toiling outside the barred doors of the closed country or laboring secretly in Canton at the work of preparing materials for other missionaries who would follow him in the day of free preaching, which his faith certainly foresaw. Medhurst and Milne labored among emigrant Chinese youth in the Straits Settlements, and sent their product of converted youth to begin the work where they themselves could not go. Gutzlaff quietly peddled contraband tracts and portions of the Gos-

pels from his boat on bay and river, ready always to seek a new place of operations when the necessity came to move. Opium War and Arrow War, Tai Ping Rebellion and a hundred lesser civil strifes; pressure and persuasion of the ablest diplomacy have pressed back the hindering barriers of seclusion. When in 1900 the Boxer bolt fell with awful devastation upon foreigners, there seemed an almost universal agreement that the daily and periodical secular press should lay the blame on the missionaries. And that missionaries have been chief sufferers and that from their numbers were counted nearly all the slain, gave much show of color to the apparently spontaneous impulse to explain the uprising as aimed against the missionary propaganda. A more sober second thought made the appearance quite otherwise, and the true explanations came, in time, to be pretty generally understood. The consistent anti-foreign feeling of the Chinese, based on pride, prejudice and fear, had been fostered by the ruling class; foreign land aggressions and political ambitions; the influence and power of foreigners in the internal affairs of the empire; the introduction of machinery which threatened the occupations of the laboring class, these were reasons of which the secular journals

were ignorant or from which they wished to divert public attention. There was truth enough in the claim that missionary activity was distasteful to much of the sentiment of China. With the help of France and Germany, Roman Catholics were gaining for their missionaries political power and recognition. Mistakes in policy and errors in judgment by Protestant missionaries violated Chinese "proprieties." The successes aroused jealous leaders of the religion of China. The weaknesses of Chinese character and institutions, though unconfessed, were increasingly laid bare in the light of the education, in the scientific successes, and in the religious and ethical ideals of the West which were pressing upon China. The conflict was racial, commercial, social and religious. The world soon recalled that the missionaries were more widely distributed than any other class of foreigners, were least in position to avail themselves of powerful protection, were by their very purpose held more tenaciously to their positions, were in places where representatives of commerce had as yet no call to go, and that the innocence and benevolence of their mission left them least reason to suspect or believe that harm could be planning for them. Hence they naturally received the fullest force of the fanatical

and desperate effort of the Chinese at self-preservation, against not the religion only nor mainly, but against all the encroachments of foreigners. Then, too, the world soon had the spectacle of the missionaries returning to their fields of labor, with the places of the martyrs more than supplied with volunteers, and these going into places of even the remotest interior and everywhere received with glad welcome. It began to be recognized that, with the secular ambitions eliminated, with the civil fears abated, the Chinese had no real dread of the religion of the missionaries, but rather welcomed them as able to supply conscious need.

When we look back over the various attempts in history to bring Christianity to China it becomes evident that Chinese hatred and exclusiveness have never once been asserted against Christianity as such, but only against the civil and political interferences of those whom the Chinese, rightly or wrongly, associated in their minds with the aggressive religion. Christianity has so extensively been united with the interests of politics that it has not always been able to see its own independence of the ambitions of political aggression, and it has often, in spite of its best efforts, been unable to free itself from the entanglements of political

alliances. No one who looks upon the Boxer uprising as an effort to save the Empire from foreigners can fail of sympathy for the movement, and, while its barbarities and excesses are deplorable in the last degree, we are bound, in the light of the changed relation of the outside world toward China and of the changed condition of China within, to justify the aim and rejoice in the outcome. With all the heavy indemnity that China is paying she must account that the price is wisely expended for the freedom which she now has to work out a national career in the light of modern ideals to which her own folly has at last *per force* committed her, by the reaction that inevitably followed the Boxer movement.

We venture to say also that Christianity's fearful baptism of martyrdom in China was not too much to pay for deliverance from its actual entanglements and from far more suspected identity with the earthy ambitions and designs of Western secular forces. Christian missions understand themselves better and are known and appreciated in China as never before, and nothing but such a catastrophe could have produced this result so speedily, so far as our insight can determine. Freedom has been gained for the operation of

missions in every part of China, and the way has been opened for new lines of missionary work.

We have dwelt upon the progress of the opening of the door in China for the purpose of illustrating what has been going on in all countries during the past century, and because the course of events in China has brought to light some of the important principles which must guide missionary work and must help to determine the missionary motive and end. The work of "opening the doors" is now nearly completed. Even Mohammedan peoples are rapidly coming to be accessible to the heralds of the cross, partly by passing under political control of Protestant rulers and, what is far more significant, partly by the humanizing and liberalizing of the consciousness of mankind, so that in Turkey, at length, the streets of the cities are open for the pulpits of the preacher and the homes are open for the messages of the love of God. Pagan lands, Mohammedan peoples and Catholic countries are all now the legitimate territory of the man with a clear message from God that will call men into higher life.

Christianity has now the advantage of mission plants to serve as bases of supply, centers of influence and proofs of permanence within the lands

where missionaries are introducing Christianity as the force that is to redeem the people. Church buildings, hospitals, printing plants, school buildings, missionaries' homes, Young Men's Christian Association buildings—these constitute in many ways an impressive advantage for the work of Christianizing the life of the nations. They give assurance to the workers, provide facilities for the work, and proclaim to the people the benevolence of its purpose. A Christian literature is an asset of immeasurable value even in the meager proportions to which it has so far attained. With the Bible in five hundred tongues, with multiplied thousands of missionary tracts, with the rapidly growing libraries of Christian books in the native languages, with valuable scientific and literary works bearing the imprint of Christian presses and provided by Christian agency for the needs of the new civilization of the people which must accompany the incoming of Christianity, with a periodical literature which has the growing appreciation of the people, Christianity is now in a position to influence the life of the people such as it could not approach a half century ago. One of the most important lines of missionary service next ahead of us is the production of an adequate Christian literature.

This will not be, in the main, translations of English and German works, but the product of the thought of native Christians; not written by missionaries, but coming out of the thought and spirit of the converts themselves who have come to think the concepts of Christian thought but in forms of native thinking. Does not Jesus Himself show us the way here? He wrote nothing Himself, but induced His way of viewing things into the minds of His followers and they produced the literature of the first century. One of the most marvelous achievements of Jesus is the measure of His success in impressing His mind on His disciples, until the fundamental conceptions and method of His thinking became native in their renewed minds.[1] They interpreted Him in the forms of thought intelligible to their contemporaries. Christian missionaries have usually aimed to do the same thing, and their work has proven temporary in the measure in which they have failed in this. Such a work requires time, under the conditions of heathenism in which the modern missionaries began their labors. We have now had the necessary time and results begin to show. In two generations more we may expect that a great volume of Christian

[1] Cf. Mullins, *Why is Christianity True?*

literature will pour forth from the native mind in China and India, in Turkey and Egypt, and, in time, even in Africa and the isles of the seas. Christian thought will more and more permeate the general literature of the people, and what that may mean we can partly imagine if we reflect upon the significance of the Christian influence in our own general literature. The one hundred years of beginnings have brought Christianity to the threshold of this opportunity, and that result is enough to commend the enterprise and to guarantee its successful prosecution.

We think also of the Christian social centers planted in the midst of so many thousands of populous cities and towns of all the lands. A Christian community, now into the second and third and sometimes even a fourth generation of Christian believers, constitutes a power for the attractive and permeating methods of Christian growth that must greatly increase the effectiveness of the missionary work. These communities provide a conserving and developing force for the results as they are gained, such as was, of course, wholly lacking at first and which had to be of slow growth, but which multiplies geometrically the influence and success of the work; lighthouses are these

Christian communities in the seas of heathen humanity. The Christian fellowship and sympathetic discipline of these growing communities give strength and courage in the face of the powerful temptations and bitter persecutions with which heathenism has, in the earlier stages of the missionary conversions, been able to deter, intimidate and pervert the young Christians.

Directly related to this, and a part of it, is the great missionary force now ready for service on the fields. Paul tells us that when Jesus had completed His ministry and had ascended up on high He carried with Him a band of captives whom He gave unto men as gifts. Among these gifts the Apostle mentions the four offices whose function it is to plant and propagate Christianity: apostles, or missionaries; evangelists, whose function was that which we attribute to home missionaries; prophets, whose business it was to guide the development of the newly planted churches with divine teaching suited to the new conditions as they arose in the unfolding life; pastor-teachers, who were the permanent guides of the Christian communities. Our Apostle goes on to say that the aim and end of all these offices is "the perfecting of the saints for the work of ministering." The

purpose was that in each body the private saints would minister the word, and so the work would grow and the influence be felt in ever growing power. We are coming in our foreign missions to the period of a competent native ministry. Already we have a host of pastor-teachers and thousands of private Christians devoting themselves with increasing intelligence and effort to extending the knowledge of their Savior. Evangelists and prophets are not wanting and will rapidly increase in numbers and value. With some seventeen thousand missionaries from Christian countries, including men and women, clergy and laymen, we have no fewer than a hundred thousand natives who devote themselves to the propagation of the Faith and the care of the faithful. Nor does this include the many who, in connection with the ordinary duties and relations of life, are all the while light-bearers in the midst of their generation.

One does not forget the added problems and new responsibilities that are involved in so great a body of native workers and native Christians. These responsibilities are great and often perplexing, but they are the problems of success and advance and so cannot discourage and delay but rather enspirit and impel to more vigorous and expansive effort.

The evangelization of any country is the work of native Christians. But before this work can be done there must be won by the missionary a band of natives to prosecute this evangelization and they must be so thoroughly trained, tested and developed that they will be able to give complete and genuine Christianity to their people. Until now the main work of the modern missionary has been the winning of these small bands of converts from whom it was possible to select an increasing number who were willing to devote themselves to the work of propagating Christianity, and who gave evidence of capacity for so important an undertaking. Not suddenly but gradually the function of the missionary is changing to that of the guardian, guide, teacher, sympathizer and adviser. The ultimate end, of course, is that the missionary will no longer be needed. The completion of his work is the elimination of his presence. We are yet far from that stage in all our fields. We have so far approached it that suggestions are sometimes made that we no longer need the missionary and ought to transfer to the natives the entire responsibility of the work. For the present, we may use this exaggerated view to set over against the more absurd claim of some that missions have proved a failure.

They are neither a failure nor yet a complete success. They are succeeding most encouragingly. So long as the native church is not self-supporting it may be taken for granted that it is not yet ready for absolute self-government nor prepared for assuming the entire burden and responsibility of self-propagation.

Christian missions, supported most niggardly in comparison with the unlimited resources of Christendom, opposed by many and neglected by the great majority of professed Christians, their importance realized by a very few, always hampered by an unbelieving and laggard Church and hindered by the worldliness and wickedness of travelers and sojourners from Christian lands, and with their forces scattered and few, have nevertheless in little more than a century made Christianity the standard for the world's religions, have permeated the world's thought with Christian ideals, and have introduced the power of the spiritual life as a regenerating force in the life of nearly all the peoples of the earth. The missionaries and their supporters, always till now a numerical minority of the Church, have made Christianity missionary whether the guardians of its organization and orthodoxy would or not; for, in the nature of the

case, all the force and value of Christianization and culture, of Christian education and life, have been behind those who went to proclaim its saving message to men. Wherever a truly Christian man has gone there has gone inevitably a Christian missionary. He would be more effective in most cases if he consciously and prayerfully recognized himself as a missionary, and devoted himself, in whatever capacity he might be going, to witnessing to Christ and making disciples. In the Greek of the Great Commission the command to go into all the world is secondary, expressed by a particle, the imperative injunction being to make disciples of all the nations. The relation of the two ideas would be suggested by rendering, "As ye go into all the world make disciples of all the nations." Thus the Commission is generalized, and the great privilege and duty belongs to every disciple in all his goings. The whole of Christendom has been an asset for the foreign mission enterprise. The time has come to convert this asset into active capital. If we can do that the world will speedily become Christian. There are many indications that the Church is ready to respond to such an opportunity. When it does so respond the real Christian Era will have come into the world's history.

III

THE CHALLENGE IN THE LIGHT OF COMPARATIVE RELIGION

CHAPTER VI

MAY CHRISTIANITY SUPPLANT OTHER RELIGIONS?

One of the chief sources from which arises the question of the legitimacy, and more especially of the necessity, of foreign missions, is the modern study of religion, and of the religions. This study is still relatively new, and not all its bearings on the practical activities of the religions have yet been determined. For their full determination, we should need final results in the history, the psychology, and the philosophy of religion. But, in the nature of the case, final knowledge in some of the branches of this study is not to be attained. So far, these studies have advanced only to the point of raising the questions as to the function and finality of any one religion. These questions are legitimate. Any religion that now goes on propaganda must be prepared for a challenge of its right in the field of comparative religion. This is not to say that we are to halt, or even to hesitate, in Christian missions until we can satisfy every student of religion that our end is desirable and necessary. We have only to satisfy ourselves that

our task is rational and necessary; and we may even come to see that the inner spiritual imperative for our witness to the Christ will not wait on an entirely completed rational justification; because already we are assured that this is a rational service. The right of Christian missions is not a theoretical question in the study of religions. It is not merely, nor very largely, an academic question at all. Christian missions are not to be determined by expediency. A few years ago, the *American Journal of Theology* had discussed in a symposium the question: "Has Christianity the moral right to supplant the ethnic faiths?" Dr. Henry C. Mabie, then Secretary of the Baptist Missionary Union, Boston, in replying to this question said: "The influences which give rise to this query, often in the public mind, are mainly two: The conception of missions represented by questionable forms of missionary zealotry, and prevalent thought tendencies in comparative religion. Of all religions, Christianity undoubtedly is the most missionary. Its aggressiveness proves disturbing. The right of Christianity to encroach on other systems is doubted. In viewing the contest speculatively, ere men are aware, sympathy is engendered for one type of these faiths as against another. A spirit of cham-

pionship then springs up, zeal for partizan victory obscures the importance of the truth at stake, and the issue is likely to be viewed as if it were a game, to be lost or won on the field of athletics. If the question were, 'Has any form of religion the moral right to play at religion as a game?' we answer, 'No!' The real issue involved is vastly deeper and more serious. There is something more than a tournament on! The answer . . . profoundly affects, not only Christian missions, but moral effort of every kind."[1] We may add, that if the glorification of the Christian system, as a system, is the end in view, the gaining of a partisan advantage, the exaltation of Anglo-Saxon civilization as against Semitic or Mongolian, the gaining of any human glory or advantage, then, Christian missions would be neither worthy nor worth while. But if we see that the question is one of fidelity to Christ, response to the norm of the Christian spirit, faithful devotion to the highest endeavor for the good of mankind, the case is very different, and Christian missions absolutely imperative. We must, however, fairly face the questions introduced by the scientific, comparative study of religions. We cannot determine the relation of religions to each

[1] See *The Divine Right of Missions.*

other until we have first determined the relation of any involved religion to the fundamental religiousness of the human heart. This, in turn, involves that we define religion. Here we are met by the fact that no definition has been agreed upon by students of religion. Professor Morris Jastrow[1] and Dr. Jordan,[2] among others, have tabulated a great number of definitions. Jastrow has thirty, classified under several types, to which he adds another hardly more convincing of its accuracy than the rest. It will probably be accepted in a general way if we say that religion is man's God-consciousness, together with the theories and practices by which man gives expression to his God-consciousness. Religion has to do with man's spiritual nature, and with the facts and relations involved in spiritual experience. Man's consciousness of super-human, or extra-human, relationships, and the effects of this consciousness on thoughts and conduct enter largely into the content of religion. If we should define religion as we conceive it in ideal, it would be the participation by the creature in the life of the Creator, however one might define the terms *creature* and *Creator*. In religion man consciously determines his own

[1] *The Study of Religion.* [2] *Comparative Religion.*

activity in accordance with the principles of the ground of his being and by means of energy shared by the finite with the Infinite—and let us call it spiritual energy. Such ideal religion would imply human nature complete and unimpaired, and moved from within by perfect motives. Man is very far from this ideal, and practically religion must be defined as something less than this; whether because of a fall from the ideal state, or because man has progressed only a little way toward that ideal. It is sufficient that he is near enough to picture this ideal before him.

There are in man certain fundamental, persistent sentiments that are satisfied only as man thinks himself to be in the way toward realizing the ideal of religion. It is now generally agreed that there are at least three fundamental religious sentiments: a sense of dependence upon the super-human, the recognition of obligation to the super-human, and desire for fellowship with the super-human. So soon as man reflects, as he must, on these sentiments, there arise certain religo-philosophical questions, the answers to which determine the religions which men make for themselves. Man asks: "On whom, or what, am I dependent, and why? To whom, or what, am I under obligation, and why?

With what spirit, or spirits, may fellowship be secured, and how?" Systematic answers to these questions express the formal doctrines of all the systems; practical answers constitute the cults and worship of all the faiths. Wherever a man has impulsively, and without reflection, made response to these soul fundamentals, we have the simpler forms of religions, known as animism, with the various forms of nature worship. When the questions have been reflected upon, defined, and deliberately answered, we have systematic religions with organizations and books that are, or come to be, regarded as sacred writings. These reflective religions are local and national, or else universal in tendency.

Of course, in this view, all religions begin with the impulsive stage. So far as the history of religions can yet testify, this is true, but there are many facts and much psychology of religion yet to be learned; and not a few of the known facts point to decline and degeneration in religions. As for the "primitive man," with whom we are supposed to start in the study of religion, as in all anthropological studies, it cannot be said that he is as yet more than a convenient creature of the historical and scientific imagination. What original

man was, no one yet knows scientifically or religiously, and "primitive man" is a mere symbol for the least that is human, with which all anthropological studies have to begin. Those who fancy that the Bible undertakes to tell us with any measure of completeness and definiteness what original man was will be greatly surprised if they honestly and fully look into the record, whether they had previously supposed the account to be full and complete, or had thought it only mythical and meager. Certainly religions have had a stage of impulsive, animistic worship, later to develop into reflecting systems, as, for example, in Greece and Rome, where also we witness the failure of development in arrested progress, resulting in skepticism and then religious decay and anarchy. Again, there are animistic religions that degenerate, or develop if one prefer, along the lines of superstition and fetishism, and never attain to any systematic form or written word. Yet again in Buddhism and Taoism we find examples of religions that began from highly reflective sources, later to be almost completely swamped and surrounded by the superstitions and impulsive forms of animistic nature worship. Of course, these religions only relatively begin with Gautama and Lâo-tse, but

they illustrate the line of development here suggested, namely degeneration. It is claimed that the religion of the Hebrews follows the course common to other religions, and that Christianity, being at first a variant product of Hebraism, through reaction against Legalism, is only one of the religions of the world; and that there is, therefore, neither reason nor right that Christianity should seek to supplant other religions, or to interfere with the normal religious evolution of any people. The first obvious reply is on the grounds of the challenge, that the universalism and aggressiveness of Christianity constitute a part of its development, and that having reached that stage, and being essentially of that nature, its present world campaign, in foreign missions, is both scientific and inevitable.

A universal religion must be the religious goal of a unit race, and there would remain only the question whether the Christian religion has in it the universal elements that fit it to be the religion of mankind, without containing any essential elements that unfit it for such a destiny; and the further question whether the world is yet ready for appreciating and accepting the universal religion. Even if one should think that the world is not yet

ready, it may still be that the preparation of the world for Christian universalism will be promoted by the universal propaganda of the Christian Gospel. The advance of the world toward higher religious ideas in the past century gives corroboration to this view of the case, especially when we consider the relatively limited missionary effort. And the superior progress of religion in those lands where Christianity has been the dominant religion argues the same conclusion.

Critics of Christian propagandism on the grounds of the legitimacy and the fitness of the ethnic faiths for the civilization and the peoples who hold them proceed on the assumption, if their reasoning is to be accounted of any validity, that Christianity is also an ethnic religion. That this is by no means the fact, is instantly apparent the moment one turns attention to the subject. Christianity is not the native religion of the Anglo-Saxon race, as much of the discussion of this subject would seem to imply; nor is it the native religion of any race or people now holding it. Even though Christianity arose in Palestine and among the Jews, relating itself historically, and spiritually to Judaism, it is still true that Christianity, even in the beginning, was not a Jewish religion. Before it had established

itself in its earliest self-consciousness, it was already cosmopolitan. Paul but expressed the consciousness of the Christian Church when he declared that in Christ Jesus there can be no racial distinction, Jew and Greek; nor social distinction, bond and free; nor cultural lines, Greek and Barbarian; nor even sex distinction, male and female. Christianity was the religion of humanity.[1] On the one hand, the Jews slew Jesus and rejected His Gospel, in great measure because of its universalism, while on the other hand, the effort of narrow-visioned Jewish Christians to make of Christianity an ethnic faith was defeated by Paul and those who saw with him that Christianity in its very essence is of and for the whole race. It was thus distinctly repudiated as an ethnic religion and as definitely defined as a faith of humanity.

That a religion may supplant and include the native faiths is proved at every step in the growth of Christianity. That people may feel the need of a new religion and may naturalize it in their own life and thought, is seen readily enough in the career of Buddhism, which, like Christianity, is a foreign religion in all the countries where it is now extensive. It came into China by distinct invita-

[1] Galatians 3.

tion and desire of an early emperor, who expressed in himself the conscious need of the people; and its introduction into Japan was by a similar process. Buddhism found its earliest homes in Burma and in Ceylon because the kings of these countries voiced the sense of their peoples' need in inviting, fostering and cherishing this religion. But here we find a difference between Buddhism and Christianity. Buddhism did not supplant, but obviously and willingly complemented the religion, or religions, already held by the people who adopted the new faith. In Ceylon and Burma there existed already unorganized nature worship, but this Buddhism allowed to remain and it persists to this day really the deepest and most universal element in the religion of both countries. In China Buddhism took its place alongside the already existing Confucianism and Taoism, and neither religion ever needed to displace the others. It often happens that the worship of the three religions is conducted in one temple. Confucianism is the religion of human relationships, Taoism the religion of extra-human relations, Buddhism the religion of the future life. It takes all these to meet the conscious need of any normal soul. In Japan Buddhism has existed since the fifth century

alongside Shinto and nature worship, because, as elsewhere, each of the religions is incomplete, and in itself so consciously insufficient as to demand and welcome some supplementing faith. Surely in such a case it is legitimate to inquire whether the need is yet supplied and whether all the truth of these religions may not be included in one religion that offers to supply all the need of the religious soul.

The only other religion with universal elements and aspirations is Mohammedanism. That differs from Christianity and from Buddhism in that it has remained in the land of its birth, and has gained and held its adherents, mainly, among the race from which it sprang. Elsewhere, for the most part, it has gained converts from peoples socially and religiously backward and degraded, as in India, or undeveloped, as in Africa. It has never shown the adaptability and progressiveness that belong to a universal religion. Its theology is theoretically universal and not ethnic, but is too limited and defective to be universal, and a close study suggests that the defects are so far due to race and place as really to be marks of an ethnic, and hence a local and limited, religion.

Comparative religion necessarily involves a com-

parison of religions. All religions are but the common religion of the human heart, interpreted and expressed in variant forms, and varying with the growth of the religion, under the development of thought and culture. These varying developments are—or else are not—under the guidance of the inspiration of God, more or less fully and purely understood and accepted. At this point the study of religion is as yet uncertain and unscientific. It is a definite assumption of the science of religion, in the hands of most students, that this divine guidance is to be ignored; not because it is denied, necessarily, but because if present it is an element that cannot be definitely measured and estimated, and so, for the sake of scientific exactness, it must be left out of the account. It would, indeed, seem that to leave out of the reckoning any existent factor in the product and development of religions on the ground that this factor was beyond the power of human measurements would be to purchase exactness at the expense of honesty, to secure completeness at the price of truth. This might give to the science completeness within itself, but at the sacrifice of completeness in dealing with its subject, which is the important matter. If religions are other because of God than they would be

if only of man we can gain nothing in our understanding of them by ruling God out of our study. Hence it is that in the philosophy of religion this divine element is recognized, and all inspiration, and the advance that it inspires, are taken into account and are interpreted as from the human side discovery, while from the divine side they constitute revelation. Man finds God because God is showing himself to man. The study of religion should reveal the measure in which the religions have found God. Further, in the Christian religion, at least, no man finds God for himself alone, but for the race; and no religion exists for itself, nor for the people to whom it has now come. The Christian thought is that truth and faith are held in stewardship to be extended and imparted in love in the same measure in which they have come to be apprehended and enjoyed.

In comparing and criticizing religions, there are certain principles that ought to be recognized if we hope to arrive at right results and to determine the right and propriety of propagandism among the religions. There are three factors that enter into the making of any religion, that determine its practical working out in history, and by which the religion must be tested. These factors are, its

doctrine, its power, and its material. The doctrine deals with the facts and ideas as to God and spiritual verities; its ideals for humanity; its relations, between God and man, man and fellowman, man and finite spirits other than human, man and the material world; the character and forms of its organized life and worship. We have to consider the power of a religion for moving man in the direction of the ideals which the religion holds for its worshipers. The material on which the religion works is human nature, with its religious sentiments and tendencies, depraved passions, and corrupt practices. This human nature is the same for all religions. They differ in doctrine and motive power.

To test the doctrine we inquire how far it corresponds with comprehensive spiritual truth, what it omits that is needful, and what it introduces that is untrue, defective, or superfluous; in what measure are its ideals, ethical and spiritual, free from baseness, from materialism, and from the temporal qualities; how far does it rightly apprehend man in his relationships, to God, to fellowman, to other beings, and to nature; are its theories and forms of worship in harmony with true religious ideas which worship ought to express and to develop,

and is the worship in harmony with the laws of the spirit of the worshiper? Worship should always express the present experience of the worshiper and at the same time invite and lead him on to new experiences, should be instructive and inspiring, as well as giving voice to his present devotion.

Concerning the power by which a religion proposes to move man, we ask: Is it available, is it adequate? The answer will depend upon whether the power is personal or impersonal, human or divine, limited or infinite, external or internal; and upon the means by which this power is procurable for man. Does it wait on him altogether, or does it move itself in man's behalf?

When we come to measure the practical results of the religion in human nature, in the life of the people of the religion, what it can do will depend upon how thoroughly the religion understands and interprets this material with which it must work; how thoroughly and persistently it can hold to lofty ideals for man without compromise with his base tendencies and serious weaknesses, on the one hand, and without lack of sympathy, on the other hand; for the priest must represent God in his holiness and at the same time "be able to sympathize with

them that are ignorant and out of the way." The result will also depend upon how great is the power on which the religion relies, how thoroughly understood, and how consistently applied. Perhaps no religion has consistently drawn fully upon its power; certainly Christianity has been very far from doing so.

In applying these tests we must be fair. This is not easy to do, and at this point we often fail. When we face the evils of any people we must not off-hand charge these evils, all of them, up to the religion of the people. We must inquire what is the effect of the religion on the evil notions and practices. Are its tendencies for the correction of these evils and for the improvement of the ethical life of the people? Does the religion in any way sanction or incite to evil? Does it encourage or ignore sin? The inherent evil of human nature must not be charged against the religion that the people hold, nor must the forms of sin and vice be laid at the door of the people's faith, unless that faith is guilty. Even if the religion has failed to correct and expel the sin, that failure must be measured relatively to the task and the time the religion has been occupied with the task. There have been and are religions that do not elevate the

morals of the worshiper, and there are forms of religion that sanctify the base passions of our nature, and so degrade rather than uplift, but these things must be learned, by patient and honest investigation, and not assumed in the case of any given religion.

We must take into account the influence of the religion on progress in all that makes for true civilization. Does the religion inspire and foster this, or does it hinder and retard? And here we have to take account of the whole people. The ideals and the lives and teachings of a few individuals of a single generation, or of some particular period, will not indicate with certainty the character of a religion. The excellence of a certain select class will not commend a religion, if that excellence has been purchased at the expense of the degradation or the neglect of the great body of the people. Roman citizenship was splendid and admirable in many ways, but could be truly estimated only in connection with the Plebeians and slaves of the Empire. We cannot estimate Hinduism by the Brahmin apart from the Sudra, nor can we measure Christianity by the churches in Chicago or London while we close our eyes upon the slums. A religion must set itself the task of redeeming the whole

life of the whole people, and it must be judged by the measure and promise of success in such a task. It ought not to be necessary to say that we should not take the best of one religion's teachings or life to compare with any but the best in another. We cannot estimate the literature of a religion by extracts from its best books, nor its ethics by isolated maxims from its best prophets. The whole of the one must be put alongside the whole of the other, and the comparison honesty made. In our time, too, it is important to consider the inter-action of religions upon one another. We are justified in claiming that Christian ideals have impressed themselves upon all the world within recent generations, and the borrowing has not been without repayments. It is safe to say that Mohammedanism, at least about the Mediterranean sea, is greatly changed by the impress of Christianity. Religious and social India is greatly modified by the impact of Christian civilization, and it is easy to find influences of Hindu thought in Christian philosophy and theology in our day.

When we compare the religions of the world, with reference to their relation to the fundamental religious elements, dependence, obligation and fellowship, the mission of Christianity to other relig-

ions gains clearness just as in a preceding chapter Christianity was seen to have a mission to the world in the sphere of progress. As a religion, Christianity claims in a sense not claimed by other religions, and which it denies in others, to be God's answer, in Christ Jesus, to the longings of the human soul, and especially in the sphere of fellowship. If Christianity has a superior answer for these deepest needs of the race, it has a mission to the race, whether one holds that its answer differs from others only in the degree, or also in the kind, of its inspiration from God. Man's native powers and natural opportunities enable him to give correct answers, however limited, to the questions of dependence and obligation. God's everlasting power and divinity are, as Paul says, clearly manifest in nature, and men have written in their consciences a law of the ethical imperative, and hence become a law unto themselves, apart from any religious or ethical code. Intuition and conscience provide the conditions, the forces and laws of nature and of human nature supply the materials, and religious reason performs the task of systematizing much truth concerning man's present moral and religious dependence and obligation. But man cannot stop here, for he would be left in

fear and despair. The knowledge of God's everlasting power and divinity leaves man under dependence and obligation to a power which he cannot resist or control, and a Divinity with which he is out of harmony and fellowship. Deficient in his obligations, man's dependence is bondage. He will discover or invent some means by which to gain the fellowship of which he feels the loss, some way of atoning for the violation and defective discharge of his obligations, some relief from the bonds of his dependence. In exceptional examples man resorts to atheistic rebellion against dependence, and repudiation of obligation, but he cannot long get away from his nature; and no atheistic nor dogmatically agnostic system can long maintain itself. Buddhism was primarily the repudiation of religion, but the religious consciousness almost immediately reasserted itself, and avenged itself, by deifying the Buddha and his Law and his Order. Since the Reformation Europe has witnessed several attempts, along at least three different lines, to dispense with religion of a present personal God, so far without success; for in every case the mind and heart have turned again to fellowship with God. The history of two centuries encourages faith's hope in the current crisis. The ethnic faiths

constitute and embody the best solution to the fundamental religious inquiries of the soul that the mind and heart of man have been able to reach, subject as they ever must be, to the limitations of reason, the influences of depraved passion, and the ignorance of the human understanding. Christianity does not, and has no need to, deny all revelation and divine guidance in the origination and the development of other religions. Rather does it assert this, and rests its own hope of a successful evangelism upon the fact. Some connection all organized religions must have had with the revelations contained in the Old Testament and the New Testament, witness especially Buddhism and Mohammedanism. Moreover, the Bible recognizes revelation outside that of its own prophets. The Priest-King of Salem was superior to Abraham; Job was no Hebrew, and in him are attained the heights of Old Testament revelation; lesser examples will occur to every reader. In any case, one must refrain from the universal negation of God's revealing presence in the "heathen" religions. It is because God is in them, and more fully in Christianity, that Christianity has a mission to the other religions. Perhaps we ought to drop the abstract form of speech and think of Christianity's message

to men, rather than to religions. Whom God is leading by the uncertain lights of immature and clouded faiths, He would bring to the fulness of religious knowledge and experience by the Day-spring from on high who shines through the missionary message of the Gospel. It is in this religion that God offers to mankind that fellowship which converts dependence into sonship, which glorifies obligation with the motive of constraining love, and because it realizes the longed-for fellowship of man with God.

Thus we can see in what sense Christianity proposes to supplant other religions, and how superficial is the prejudice that questions the moral right of one religion to supplant another. "So far as there are in all men elements of nature religion, true in themselves, there is no occasion to displace them. Such residue of religion, wherever found, is to be complemented, fulfilled by 'the true light which now shines.'" "The Christianity of the New Testament is in no conflict with the soul in any land or time who in his light has acted penitently and believingly toward his highest ideal," for in that soul is faith and the missionary of the Christ will not crush the bruised reed nor snuff out the smoking flax, and surely he will not disdain nor overlook the

germ of faith that struggles to grow in the dim light. His mission is to bind up the broken-hearted, and to bring to full burning the dead fires of spiritual life in the soul. To be sure, there will be displacement, substitution, and supplanting, but this will be incidental, secondary, and indirect, not primary and the main purpose. Christianity is as far as possible from conducting a partizan warfare against the creeds of humanity. What is false and wrong needs elimination from the minds and hearts and lives of men. If Christianity can do that, it ought to do it. Thinking of the interests of men, and losing our concern for mere systems, by what right does Hinduism hold millions of children in the captivity of widowhood? By what right does the caste of Hinduism doom all its people to the bondage of narrow circles of suffering and degradation, shame and inhumanity, in which they chance to be born? By what right does Buddhism enchain with idolatrous superstitions millions of lives? Whence the right of Mohammedanism to bind with mechanical fatalism in theology and with stagnant social ideals any part of the human race? Have the base superstitions of Africa any moral claims on the souls of the Negroes? Right is a personal function, and unless these souls belong to some

demon of darkness, whose right is unquestionable, the Christian missionary, or any other man with powers to release, may pursue his work in every place. The question of right can arise only as it relates to the adherents of the ethnic religion. It cannot even arise with reference to the founders of these religions since they are not supposed by their followers to possess continuous personal interest in their teaching and systems in the same sense in which the living Christ is the abiding object of love and loyalty on the part of every Christian. In Buddhism, Confucianism, or Mohammedanism, a man may surrender his faith and accept another without doing personal despite to the founder of the faith. In Christianity it is not so, because Jesus Christ is Himself the object of faith, and for the reason that in Him we directly reach God, while in the others we do not. To raise the question of right assumes a sort of violence, as if the people who are sought by the missionary were about to be compelled to forsake their native faith and accept a new religion. It ought not to be necessary to point out that the acceptance of Christianity is in all cases expected to be voluntary. The really legitimate question is, whether all men have not an inherent right to the best in religion,

at least the right to know all religions that they may choose the best. Such is the attitude and spirit of Christianity. Paul is the typical missionary when he declares himself debtor to Jew and Greek, to bond and free. He gave the true recognition of the religious right of humanity to all the good he believed himself to be able to offer.

The sort of elimination and displacement that Christianity would effect in the religions of China and India is different only in degree from that which it is constantly bound to make even in Christian lands. Many errors in thought and practice are corrected or destroyed, practices supplanted or supplemented, according to the demands of the situation and the effectiveness of the Christian work. The task is everywhere the same. Christianity proceeds on the assumption that something needs correction. Sin and imperfection are the background against which Christianity pursues its work. If on the one hand there is elimination, on the other there is a filling out of the life and ideals. Christian missions aim to bring to full realization all the true hopes and right aspirations of men everywhere. "The real issue amounts to this: Is Christianity warranted in imparting its Divine Grace to all mankind, and thus realizing to them

the values hinted or incipient in other religions, even though the process in the end will discard the base and harmful elements encumbering them?[1] Christian missions are, in their own purpose, "an outreach of grace in behalf of others, efforts to save men unto God and unto themselves." The American Ex-Secretary Foster, after a tour around the world, in which he closely studied its conditions, said that he would answer the question: "By what right Christian America had gone into the various lands of Asia to disturb and reconstruct systems and institutions in those lands known as heathen," by saying: "The right to communicate to others, benefits too good to keep." The right of foreign missions lies in their being "the profoundest agency in the on-going civilization of the world," and in their being the means of bringing the world into the realization of the highest religious good in oneness with God.

[1] Mabie, *Divine Right of Missions.*

CHAPTER VII

MISSIONS AND THE EVOLUTION OF RELIGION

Does the reasoning of the preceding chapter seem to beg the question; or to go wide of the real question raised in modern thinking? It is our purpose to face frankly the question as it is. Does the criticism and complaint against the Christian attempt to enter the East and readjust religious thought and social conditions, grow out of the assumption that the thought and condition of Eastern peoples is as good for them as is ours for us? This assumption is based on the doctrine of evolution, "viewed extremely" and externally, and applied exclusively. On that assumption we would seem in our missions to be thwarting the laws of evolution and interfering with the normal method in religion. In that case one could rightly ask; What is the use?

This objection assumes for the religions of the world that they are to "be accounted for by a single, uniform, upward evolution." But, a gospel of grace is proclaimed in all nations and this idea of grace, in the primitive religious consciousness, lies back of all religions, and reasserts itself in

fulness and power in the highest forms of religion.

There are "persistent tendencies of sin to pervert man's original stock of truth" and the history of religions demonstrates their degradation and corruption quite as fully as it indicates their advance and elevation. One of the over-wrought commonplaces of the critics of religion is the incubus of theology and the tyranny of the priesthood by which men are hindered in their religious and ethical evolution. Paul knew of those "who hold down the truth in unrighteousness." But this phase of the religious condition of the followers of the ethnic faiths seems all too readily to slip out of mind when these same critics turn their attention to the propaganda of Christianity. May no one preach freedom to these captives of elaborate and binding theology, these slaves of extensive and oppressive priesthoods? But if it should turn out to be but an exchange of servitudes? That is the real question, and it is for comparison to determine how far this would be true when Christianity has gained converts from the other religions. Christianity need not fear the test. It is moreover for Christianity to see that its missions carry the freedom of salvation and not the bondage of superficial forms. But, to return to the principle of evo-

lution in religion: it is no legitimate bar to missions and can legitimately raise no serious question against a reasonable Christianity proclaiming its universal Gospel. Evolution is no more real, powerful, exclusive, or sacred in religion than in commerce, social life, civil institutions, general education and culture. Does any one imagine that England should have left India alone to work out her own political and economic salvation, or her completer ruin, without external influences; even if we may suppose that other nations would have kept hands off? Has the introduction of new forces into the process of evolution there violated the laws of evolution, or marred the "historical method" of study? Would any one think that China's culture is disturbed in its evolution by the introduction in its education of a new ideal that revolutionizes the examinations and the studies that have been considered best since the days of Confucius? Has the outside world allowed the commercial evolution of the East to proceed without molestation? We ought surely by this time to have reached the point where there is no need to argue for the admission of the principle of control in evolution.[1] One of

[1] Cf. Wilkin, *Control in Evolution;* MacDonald, *The Tree in the Midst,* etc.

the finest conceptions of our time is just this idea that the voluntary projection of personality into the working of the forces of the cosmos is the Divine method for bringing all to completion, or at least keeping forward the progress toward such an end. Nothing is complete. All is in making. We have become creators. We perfect the plants, flowers, and fruits by voluntary manipulation of nature's forces in ways for which evolution seems insufficient without our direction. Our oranges are seedless, our crops of grain are multiplied, our world is growing more beautiful, prolific and satisfying, because we help on what nature is aiming at, but missing until we intervene with our voluntary purpose. We enter the sphere of animal life and determine the development, and so the usefulness, of such animals as we have need of. The evolution of our craft for transportation over land and sea, what is it but the product of intelligent volition, working in the midst of the materials of nature by means of control over the laws of nature? It is evolution. Yes; but it is also creation and adjustment, and improvement, and progress. "The evolution of the jack-knife" is not an illustration of the working of a blind evolution containing its laws within itself. It is an exhibition of the voluntary

manipulation of the materials and control of the laws of nature. Is not the same truth apparent in government in Europe and America, as well as everywhere else? Is it not so in medicine, and in all social institutions? Shall any one set barriers and say that it shall not be so in religion, or that the application of the principle must be limited by the geography of the nations, and the accidents of tribal location? Who made the geography of the nations, after all, that this should constitute barriers for spiritual forces and redeeming activities?

It may well be asked, too, how the principle of evolution in religion came to be so local and nationalized an affair, that it must work in different ways on opposite sides of the earth, and that neither side must interfere with the other. It may further be said that Christianity in the West is not without returns from the East.

At this point, too, emerges a new and very special reason for Christian missions. Since the world has become truly one, with channels of intercourse and constant interchange, the tendencies to uniformity, will manifest themselves mightily. Unless the currents of religious thought and influence are strongly set from the West to the East, then from out the East they will flow into the West. We must make

our religious ideas universal, or have them corrupted and degraded by the ideals of the Eastern peoples. Fairbairn[1] carefully sums up the various lines of race unity in its Laws, Industries, Commerce, Literature and Religion, and then says: "The essential unity of these products of the reason, and, consequently of the reason which has created them, is seen in their communicability, their being in the most perfect degree exchangeable and transferable things. Nation can borrow from nation; the later is heir to the earlier age. And no state creates a good for itself alone, and no empire can do an evil that is not an injury to the race. The life of humanity is one, and its goods are common." In this age of physical oneness, spiritual interdependence and interaction are inevitable. International borrowing is recognized clearly enough in all material things and all temporal interests. Did not Japan import American and European educators to organize for her a modern educational system, in which she shortly came to equal the best? Did she not learn the military art from Germany and England? Did not Sir Robert Hart import a system of customs and posts into the economic life of China? Did not the invention of printing in Germany become at

[1] *The Philosophy of the Christian Religion.*

once a means of producing literature for the world? This whole question of the right, pertinency, or fitness, of the injection of new forces and life into the evolutionary process is thoughtless and unreasonable. It would deny history and repudiate practical philosophy. Confucius gave a sort of age-long finality to the evolutionary tendency of certain Chinese characteristics, but modern forces are breaking up this old order and changing the currents of Chinese history, setting into fresh activity the evolution of the people. The Buddha, in his personality and teaching, became a new force in the religious history of Asia, and, in some measure, of the world. Mohammed is a mighty factor in the religious practices and destiny of multiplying millions.

It should be noted, also, that in all these cases there was the suppression, and sometimes the death, of many religious forms and ideas, and that in some instances entire religions were done away. In the case of Jesus Christ we find all the principles suggested above accentuated by a larger application. Did He not fulfill, in the sense that He brought to absolute completion and termination, the evolution of the practice of sacrifice, so that from His day to this wherever His Word has gone the bloody sacri-

fice has passed into the things that were? Has He not ever changed the course of the history of whatever people His power has touched with the Gospel? Without pressing further this line of thought, are we not led up to the suggestion that personality is itself an evolutionary force, and, in the development of all forms of personal experience in history, *the* force? And, again, does not all evolution, in the end, subordinate itself to personality, and must it not either be explained by personality or remain an inscrutable and meaningless puzzle?

At last, the consideration of comparative religion in its bearing on Christian missions comes round to the question whether Christianity has the highest good to offer to all mankind. Here the claim is not merely for a higher good. That might, or might not, justify our propaganda. Some of our more cautious and hesitant Christian apologists wish to claim only that Christianity is better than any other, not that it is the best. Among this number are Dr. Horton,[1] and Dr. Hume,[2] a missionary in India. A religion that will be universally missionary and seek to implant itself as the central and formative principle in all men must be

[1] *My Belief.* [2] *Missions from the Modern View.*

ideally the best, as well as already the better in any given comparison. Otherwise our missionary undertakings will lack the force and vigor of the deepest conviction. Christianity is to be the world religion only if it contains within itself, ideally and potentially, the principles and the power that will, in its normal development, issue in the perfect religion. Taking best in this sense of ideal, Christianity goes upon its missions to all the world because it is, in the vital and fundamental characteristics of religion, the best. This belief of ours must be tested and not held from prejudice, custom, tradition, bigotry, ignorance of other religions. In order to be the best it must hold the best possible ideals, the highest practical approach to the ideals, and the strongest inspiration and power for the ultimate attainment of its ideals. It will not be possible here to make detailed comparison with each of the ethnic religions. Our present purpose will be better served by indicating those respects in which Christianity is superior to all others and promises to become universal.

Christianity has the best God. "For what great nation is there that hath a God so nigh unto them as the Lord our God is whensoever we call upon Him? And what great nation is there that hath

statutes and judgments so righteous as all this law, which I set before you this day?"[1] The God of Christianity is holy. The holiness of God unites in one ethics and religion, which in all other religions are either separated or separable. This holiness gives a sanctity and inspiration, a motive, a reverent fear to our religion, to be sought in vain elsewhere. There is, thus, an ethical value and power in the Christian conception of God that must be permanent if there is moral evolution within the race, for the Christian ideal is perfect. Said Jesus, "Ye therefore, shall be perfect as your Heavenly Father is perfect."[2]

"God is love." "His gentleness hath made us great." He is "nigh unto them that call upon Him," for "Like as a father pitieth his children, so the Lord pitieth them that fear Him, for He knoweth our frame, He remembereth that we are dust." His Son becomes our Saviour by revealing the Father love of our God, and by His spirit, we are taught to say "Abba Father." This love gives to life a new sacredness and significance, and with glory wraps around our being. It becomes a motive power unprofessed and undreamed in any other religion. Love and mercy are not qualities

[1] Deuteronomy 4. [2] Matthew 5.

of God in the conceptions of even the best of the ethnic faiths? Where these ideas seem to enter at all, their quality and content are something quite different from what are found in Christianity. Mohammedanism alone makes any approach to such a conception of God, and in its teaching the mercy of God shows itself in condoning sin and compromising with the sinner. It sacrifices holiness in the interest of compassion for human weakness.

The holiness and the love of God remove the necessity, and introduce the impossibility, of any other god; and this Christianity vigorously asserts. "There is," for there can be, "no God but one. For though there be that are called gods whether in heaven or on earth, as there are gods many and lords many; yet to us, there is one God, the Father, of whom are all things, and we unto Him; and one Lord Jesus Christ, through whom are all things, and we through Him."[1] To the nations and religions, distraught with many fears and seeking to appease or enlist a multitude of imagined divinities in heaven, air and earth, we come with the word of our God: "I am the first, and I am the last; and beside Me there is no God. Fear ye not, neither be afraid; have I not declared unto thee of old, and

[1] I. Corinthians 8.

proved it? Is there a God beside me? Yea, there is no rock; I know not any."[1] To them that are without God and without hope in the world, we bring this gift that is above all others. To them that in ignorance worship Him unknown, we declare the good God not very far from every man. To such as worship Him with narrow misconceptions that degrade their notion of Him and weaken His power in them, we bring the fulness of the revelation of God, for in Christ Jesus dwelt bodily all the fulness of divinity, so that when men have seen Him, they have seen the Father, and it sufficeth them.

This one God is a personal Spirit. All men will want Him when once He is clearly understood by them. The influences of impersonal metaphysics and imperfectly developed personality in man may delay the clear apprehension of a God with whom men may sustain personal relationships. The practical needs of the great masses of mankind, are not, however, to await the philosophical adjustments of the metaphysical conceptions of Christianity with other philosophies. The human heart cries out, in its hunger and distress, for just such a God as is revealed in Christ Jesus. A Chinaman, on first

[1] Isaiah 43.

hearing of this love of God, said, "There ought to be such a God." Deep down in their souls all men will recognize the same need, and it is this need which calls for the mission of Christianity.

Christianity has the best understanding of the world, and conceives of it in vital relations with its Maker as does no other religion. "The whole earth is full of His glory." "Of Him and by Him, and for Him were all things made," and "in Him are all things held together." It is His immanent activity that we experience in all the life and movement of the world. It is by virtue of His presence in the world that it ever goes on in the progressive development of its life. This view of the world best appeals to what is best in man. The origin, existence and destiny of the world have a brighter and a truer meaning in Christian thought than in any other philosophy. Our religion includes in its scope all knowledge, because it relates all knowledge to the ultimate mind of the personal God. Nature is rational. We are able to construct the various natural sciences by reading into nature the classifications and relations which grow out of the laws of our own thinking. Man thus becomes the interpreter of nature, but he becomes also, in the very act of interpreting nature, its interpretation.

The mind which reads exists and interprets only because of a Mind in that which he reads and interprets.[1] Philosophy and science, for Christianity, are religious and all knowledge is holy. Christianity ministers not alone to the human heart, but offers to the minds of men the surest paths to satisfaction and peace, in its principles of unity and law, both supported by the loving presence of the good God. This view brings every searcher for truth into paths that lead to God. Not that a man by searching may find out God; for with all his endeavors and attainments man does not come unto perfect knowledge of the Infinite. When he has done his best, even the modern man will sympathize with Job when he exclaims: "Lo, these are the outskirts of His ways, and how small a whisper do we hear of Him, but the thunder of His power who can understand?"[2] The Christian theory does not minister to the pride of human intellect, nor to man's self-sufficiency, but it cultivates just those qualities that contribute and enter into the character which good men most admire and reverence.

Christianity deals most frankly and thoroughly with man. It recognizes all his wants and woes,

[1] Cf. Fairbairn, *Philosophy of the Christian Religion.*

[2] Job 26.

and reveals to him needs that he did not know. No one comes long into association with the thought of Christ without beginning to feel that the Founder of our Faith "needed not that any one should bear witness concerning man, for He Himself knew what was in man."[1] Christianity leaves to man no cloak for his sin, offers him no flattery of his great powers, makes no effort to quiet him in his wickedness and guilt. No other religion so frankly recognizes sin and guilt. No other system, not even Buddhism, sees the condition of man as darker and more desperate than does Christianity. And yet, Christianity puts peculiar honor upon man. Every individual soul has its own personal standing before God, and is precious to His heart. With all the depth of misery and guilt, which Christianity emphasizes with unsparing insistence, there is a matchless worth in each man, a possible son of God, who enlists the care and interest of the Father, and of His Son and of the Holy Spirit. Christianity comes to men enchained in the bonds of transmigration and metempsychosis, and struggling through endless ceremonials into a faint hope of some dim and far off deliverance from the wheel of existence, and proclaims: "Ye shall know the truth,

[1] John 2.

and the Truth shall make you free, and when the Son shall make you free, you shall be free indeed."[1] Christianity finds more in man and proposes to make more out of him than any other religion.

Christianity offers the only redemption. It is not mere jealousy for the name of his Lord that leads the devout disciple of Jesus to declare that "in no other is there salvation; for neither is there any other name under heaven, that is given among men wherein we must be saved."[2] It is because "the redemption of men's souls is costly and must forever fail, seeing that none can by any means redeem his brother nor give to God a ransom for him that he should still live forever," unless God's own arm shall provide salvation for him.[3] "When we were without help, in due time Christ died for the ungodly."[4] The doctrine of a God who redeems is not absolutely peculiar to the Christian faith, although some writers on religion would have us think so. It is true, however, that the Christian doctrine of redemption is its most exclusive characteristic, and that which most of all makes it imperative that it shall prosecute its propaganda to the last man of the race. Until the Christ came no worthy answer had been found to the conviction

[1] John 8. [2] Acts 4. [3] Psalm 49. [4] Romans 5.

of the human heart that in some way it must be redeemed. "The answer which sprang from the consciousness of Jesus was a faith in God as the redeemer of every individual soul that would take toward God the attitude of piety; and of the race through the continued proclamation and growing efficacy of the offer of redemption." A prominent German historian has declared that its doctrine of redemption is the only distinctive peculiarity of Christianity, and he makes the statement in a connection that implies that this peculiarity is not greatly significant. More accurate is the insight of the American philosopher,[1] from whom the above quotation is taken, when he says: "Thus, as we have already said, the whole significance of the religion of Christ is found in its doctrine of redemption. The peculiarities of the Christian doctrine of redemption are mainly three: its conception of the content of redemption, its idea of the means of redemption, and the personality of its Redeemer." The universality and completeness of this redemption are wholly unique among the religions, "both as respects its moral and spiritual intensiveness, and its extension over humanity. In it the eyes are focused upon the historical person; but from this

[1] Professor George T. Ladd, *The Philosophy of Religion.*

center they are directed abroad over the whole range of human history, and even of the cosmic evolutionary process. Jesus is God's appointed redeemer, but his redemption is thoroughly democratic." The great missionary Apostle has told us from the beginning that "God our Savior would have all men to be saved and come to the knowledge of the truth,"[1] and in that paragraph, in Romans, where he deals comprehensively with the spiritual purposes of redemption, he represents the whole creation as groaning and travailing together in pain until, in connection with the disclosing of the personal Sons of God, the entire cosmic order shall come into the goal of its perfect ideal. And, a little later in this same Book, when interpreting history in the light of redemption, Paul dwells upon the relation of the Jewish and the Gentile ages of faith, concluding that "God hath shut up all unto disobedience that He might have mercy upon all."[2] The Christian conception of the meaning of redemption is set forth most distinctly in the thought that "whom God did foreknow them did He also predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren."[3] This is expressed in other terms by John

[1] I Timothy 2. [2] Romans 8, 11.
[3] Romans 8.

who says: "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."[1] It thus appears that the conception is nothing short of absolute perfection and completeness in which we shall be, in respect of character, full sons of God and brothers of Jesus Christ. We are to be saved "from all defilement of flesh and spirit, perfecting holiness in the fear of God."[2] The Gospel aims to "present every man perfect in Christ."[3]

The means of Christian redemption are truly remarkable and unforeseen. Who would have guessed, before Christ revealed it, that the cross is to be the greatest principle in the rescue and development of human personality and of the race. The cross is an offense to religious pride and foolishness to merely intellectual philosophy, but to faith and life, the cross has come to be recognized as the mightiest principle in the evolution of character. Two thousand years of history justify the simple, startling word of Jesus, "Except a grain of wheat fall into the ground and die it abideth by itself alone; but if it die it shall bear much fruit."[4] The Buddha arrived at the necessity for self-renunciation but proceeded immediately to reassert the

[1] I John 3. [2] II Corinthians 7. [3] Colossians 2. [4] John 12.

principle of self-affirmation. Jesus applies without reserve or hesitation the principle that he who would save his life must continuously lose it.

Then, we have said that Jesus is Himself the Redeemer, but He is such only because He is God manifest in the flesh. Redemption is of God, and it is His grace and truth that come by Jesus Christ. Jesus stands in a peculiar relation to His religion. All other teachers and founders of religions must first save themselves. They start from the depths of sin. Our High Priest has passed through the Heavens on His way to the depths of the earth. Others seek to build a ladder, by which to climb up out of the mire, and as they go, they call others to follow. The strong Son of Man lifts us out of sin and death, Himself unstained by the filth of our sin. All the means by which men seek redemption fail, but "we were redeemed not with corruptible things, with silver or gold . . . but with the precious blood of a Lamb without blemish and without spot, of Christ."[1] It is no longer often questioned that Jesus sustained an absolutely unique relation to God as His Father, however men may hesitate and demur at the metaphysical interpretations of His personality; nor are there many left who venture to

[1] I Peter I.

think otherwise than that He was "undefiled and separate from sinners." These facts place Him in a position for representing God and man redemptively, which are unthinkable in any other. His superior personality He devoted without reserve to the needs of sinful men, and because of this course on His part, "God hath highly exalted Him and given unto Him the name which is above every name;" and it cannot but be that in the end, "at the name of Jesus—Savior—every knee shall bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father."[1]

It is already involved in what we have said that Christianity has the best ethical ideals and system. Its superiority consists in the fact that its ethics are based in the personal relation to such a God as Christianity alone knows. Its teachings are set forth in universal principles rather than in specific rules. This gives world-wide and age-long adaptability, and most honors individuality, because it allows the largest room for the free development of character. It is thus alone that character can be developed. In Christianity conduct has, in the highest degree, a spiritual and moral basis, and so it leaves least room for formal and ceremonial corres-

[1] Philippians 2

pondence with requirements wherein the inward obedience may be obscured and omitted. The universal and all-inclusive motive of Christian ethics is the simple principle of genuine love, both as duty relates itself to God and discharges itself toward men.

Christianity has, in its conception of God, man, and the world, and in its redemptive motive, the most sure grounds for progress. The Christian nations are in fact most progressive and we need not stay to consider whether this is because Christianity is their religion, or whether Christianity has come to be their religion because they are progressive. The fact would tend to the same end, by a different line of thought, under either interpretation. The ideals of Christianity transcend at every stage its actual development. It always has a beyond for human endeavor, in religious, social, and political life. Contrast is always to be seen between its teaching and its practice, because the teaching wherein it sets forth its ideals always runs beyond anything that men have thus far been able to achieve. We advance ever toward God, and our satisfaction rests not short of the time when, fully awake, we behold his likeness, and are satisfied with it, and enter into correspondence with that likeness.

In its progressiveness, Christianity has rendered humanity the highest service. This progressiveness is due to its great vitality. It has demonstrated, throughout its history, power to regenerate itself from within, to reform its own errors, and to heal its diseases. There have been days of darkness and unfaithfulness, days of barrenness and deadness, but always it has revived, stirred itself to new life, moved onward to new tasks, and the circle of its power and influence has grown ever greater. Buddhism and Islam manifest in recent times new vitality and oppose the progress of Christianity with apparently new life and vigor. It is impossible not to see that they have been stirred to this activity by the life and spirit of Christianity. A distinguished writer, who had the widest opportunities for observation, and who began without sympathy with Christian missions, Mrs. Isabella Bird Bishop, says: "Several of the Asiatic faiths, and notably Buddhism, started with noble conceptions, and with a morality far in advance of their age. But the good has been mainly lost out of them in their passage down the centuries; and Buddhism in China is now much on a level with the idolatries of barbarous nations. There is nothing to arrest the further downward descent of the

systems so effete yet so powerful and interwoven with the whole social life of the nation. There is no resurrection power in any of them." Even so cautious and sympathetic a friend of the Eastern systems as the late Dr. Hall fully supports this judgment, although he states the conclusion in terms somewhat less direct. And Lafcadio Hearn, who repudiated Christianity, and openly adopted the paganism of Japan which he sought to glorify with the splendid powers of his exquisite pen, found in the end "that the politeness covered heartlessness and indifference and that a false idea of God leads to the loveless treatment of men."

It is but natural that Christianity has manifested the greatest humanity known in the world. It alone has a secure basis for its humanity, the common relation of all men to God and the peculiar relation of the saint to his Savior. Brotherhood can have no sure foundation except in fatherhood, and the man who has become united to Christ Jesus has become essentially a redeemer and must relieve the needs of his fellowman. Christianity has thus been foremost in philanthropy, where other religions have been able only faintly to imitate its example.

These essential and universal elements, and this profound and divine spirit are the causes that have

made Christian missions world-wide. And world-wide missions, bringing these Christian conceptions into the knowledge of men throughout the world have brought it to pass, that Christianity is to-day the ethical and religious standard for all the world. Those who seek to uphold the old faiths are making the effort to appropriate Christianity's doctrines and imitate its forms. By it they measure themselves and seek no higher praise than that this or that in their teaching and life is as good as what is found in Christianity. We must be modest in claiming superior achievements in character-making for Christianity. We cannot forget the very large percentage of sinful and defective men still in all lands that are called Christian, nor the serious imperfections that still mark the character of Christianity's best examples. We remember, too, the selfishness of greed and caste that mar all that civilization which goes by the name of Christian. We confess with humility that sordid passion for material things has caused many of our "Christian" business men and corporations to exploit the weaker races and further to degrade them by preying upon their weaknesses and vices, only in order that we might enjoy more of wealth and luxury. Still after all has been said, we have the testimony of count-

less numbers of converts from heathenism, and of enlightened heathen men who have not personally accepted our religion that Christian civilization and Christian character are incomparably superior to any to be found elsewhere. Dr. Dennis, in his latest book, "The New Horoscope of Missions," devotes not fewer than twenty pages to the citation of names and the quotation of sentiments of distinguished men, largely not themselves Christians, who have borne enthusiastic witness to the value of Christian missions in the making of character. Dr. Horton quotes Kauzo Uchimura, a Japanese Buddhist convert to Christianity, thus: "Indeed I can say with all truthfulness that I saw *good men* only in Christendom. Brave men, honest men, righteous men are not wanting in heathendom, but I doubt whether *good men,* by which I mean those men, summed up in that one English word, which has no equivalent in any other language, gentlemen, I doubt whether such is possible without the religion of Jesus Christ to mold us. The Christian, God Almighty's gentleman, he is a unique figure in this world, indescribably beautiful, noble and lovable."[1] A Persian, to whom Mrs. Bishop spoke about Christ said: "Christ is the *hakim* (doctor)

[1] *My Belief.*

for us." He is the doctor for all mankind.

The function of Christian missions, in the light of the character of Christianity, is to put a higher type of man in the midst of lower types; a higher type of theology in the midst of lower types; a higher type of religious cult over against lower types; a larger and brighter hope in the midst of dim and shadowy longings; a larger and truer ideal of life, in the midst of all the low conceptions of men. So long as Christianity can do this, the world will draw on Christianity for enlightenment. "The missionary puts into the hands of men, schools, hospitals, and industries. He affords sane treatment to disease, relief to the opium vice, and works a gradual cure of the 'open sore of the world.' He abates the evils of Hindu widowhood, gathers thousands of children into orphanages, and unbinds the crippled feet of numberless innocents. All this is more than proselytism, mere sect-making." It is the giving of life, and the things mentioned in this quotation are only incidental adjuncts of the real missionary work. To carry such things into the East is not to encroach upon the rights of men, for truly "the East will have it so." "To talk to persons who choose to listen; to throw open wide the doors of chapels where natives who desire may

hear the Christian faith explained and urged upon their attention; to sell at half-cost, or to give the Bible and Christian literature freely to those who may care to read; to heal the sick without cost; to instruct children whose parents are desirous that they should receive education—surely none of these constitute methods or practices to which the word 'force' may be applied, under any allowable use of the English language."

CHAPTER VIII

CHRISTIANITY AND THE FUTURE OF RELIGION

In our discussion, we have been assuming that there is to be a final, universal religion. Progressively at least, this expectation is confirmed by the teaching of the history of religion as well as by the psychology and the philosophy of religion. We need, however, to take cognizance of another view. Our age seriously raises the question of the future of religion, and there are those that deny, and others that doubt, that man in the future will have any religion or any need for religion. And truly the question of the future of Christian missions does raise the whole question of the future of religion. Apart from the fact that Christianity is so essentially missionary that it cannot be unmissionary and live, this question must be faced. It is not in Christian countries alone that skepticism seeks to undo the dominant religion and to dispense with all religion. The same spirit is present in the lands where all organized religions prevail. The form of the question, and the lines of reasoning by which it supports itself, vary with the different

stages of development, both of religion, and of the lines of thinking that most foster this agnostic attitude. Unless we are ready to admit that Christianity is dead already we shall find in the uncertainty, and the increasingly obvious failure of religions in all the Eastern countries, a call to greater, and not for less vigorous and aggressive missionary endeavor. For the Christian who holds that he has a positive and worthy faith, the world is approaching the issue of Christianity or no religion, and a condition of no religion would mean anarchy in more than the religious realm. For not only would religion now be gone, but the social, scientific, and esthetic life of man would suffer the same fate; for those who think that these forms of life can continue without religion hold a theory that parts company with the history and psychology of mankind and with the philosophy of human nature.

In his remarkably frank, profound, and full *Philosophy of Religion,* Prof. George T. Ladd, opens his discussion of the destiny of man with a chapter on "The Future of Religion;" and very properly so, for: "From the standpoint of religion, human destiny is dependent in a large, if not absolute way, upon the future of religion itself." Is this "standpoint of religion" the proper standpoint

from which to study humanity? We desire that our hope, that there shall be a future for religion, "shall be a reasonable hope." A pessimistic view, so reasons Dr. Ladd, takes two forms: (1) That the world is going to the bad. There are two branches of this view. One approaches it on the religious side and thinks that "few will be saved." The other approaches from the irreligious side and thinks that none will be saved but all will end in chaotic dissolution. (2) The other form holds that religion will continue in the form of restrictive and oppressive dogma, cult and custom, based on fears and superstitions, and will continue to hold in bondage a large part of the race, while all along a minority will be rising into the freedom of irreligion. Dr. Ladd thinks that one of these forms of pessimism "is rational, without being hopeful," while the other is "hopeful without being rational." It rather seems that neither is either hopeful or rational in any adequate sense of these terms. We may dismiss both forms and turn to the optimistic views. Here it is necessary to recognize a doctrine that grounds itself in sociological speculation and looks for a time when "other factors and interests of race-culture are destined largely or wholly to displace religion." With this view, so far as it is

sociological in its support, we can better deal in another part of this essay. Here it is to be noted, with Ladd, that during the Middle Ages, prior to the Renaissance, Western civilization was dominated by the view that "religion without social thrift or political freedom, or intellectual culture" was "the supreme, if not quite sufficient, good for mankind," and that society was constituted on this basis. It would be better to say that society was constituted on the basis of unregenerate selfishness largely unmodified by any Christian social conception, because the view of religion current in this period held it apart from social tasks. It must be understood, however, that no such statement can be taken absolutely. Christianity may have failed to enter systematically into the sphere of social regeneration, but it can never fail to exert a social influence. The Renaissance was characterized by the recognition of the kinship of religion and culture. Reflection on this kinship resulted inevitably in the conclusion that no real kinship could exist between such religion as was inherited from the immediate past, and such culture as the new era was bringing in. "Thus conscience—first of the select few, and then of the multitudes of the nations—became arrayed against a morally ineffective religion, as well as against selfish

and sensuous art and social unrighteousness." Such is Dr. Ladd's conclusion: "For modern opinion, as shown by both theory and practice, considers social thrift, political freedom, and intellectual and artistic culture, without religion, to be the supreme good for humanity." This modern opinion results in a distinct and extensive "relative neglect of religion." Our author cites as causes for this state of religion: "The rapid growth of material prosperity, the increase of political enfranchisement (the growth of democracy), the wide spreading of a rather superficial and somewhat spurious culture," absorbing "the interests and exertions of a multitude of mankind," so leading them to excessive greed, exaggerated appreciation of popular self-government, vainglorious intellectual pride. Thus, among very many, deeper reflection and profounder moral considerations, and the consciousness of fundamental religious needs have fallen out of the life of the age, in no small measure, while organized religious bodies and their clerical and priestly leaders have been unusually inefficient in dealing with the situation confronting them. Although the above statement has considerably modified Dr. Ladd's view, still we must agree with him that the conflict between religion and culture has resulted in

at least two distinct tendencies: that presented by Dr. Ladd, and which is substantially the view presented with great vigor and earnestness in Dr. Horton's recent volume entitled *My Belief;* and another, in which the leaders of Christian thought are seen progressively to have realized that the new order of thought and life and the pressure of the conflict call for a new and extended appreciation of the function and application of the principles of Christianity. As a result of this latter tendency, we have witnessed an extension of the value and the power of Christianity. There has been a socializing of our religion that has increasingly made it the only hope for this democratic age into which we have come. It ought not to be overlooked either, although one must fear that it often is, that in this conflict of conscience with a morally inadequate religion, it was, nevertheless, the religion itself that provided the conscience with the light that condemned the inadequacy of the institutions of the religion. Too often the students—more especially the critics—assume that the moral sense of humanity is something apart from, and quite superior to the religion of men, whereas it is in the religion that conscience finds its home and nurture. If we draw a distinction between organized Chris-

tianity, visible in ecclesiastical institutions, and the larger Christianity of the spirit, we shall be following the mind of Jesus Christ Himself, whose thought was that God made us to be a Kingdom while he gave the church to serve the advance of the Kingdom. And if we hold to this distinction we shall save ourselves from many errors in judgment and from much needless skepticism as to the value and power of Christianity. The larger Christianity of the Kingdom is conserved, guarded, promoted, and perpetuated by the institutions of organized Christianity, and in this work of guarding and promoting the real Christianity of the spirit, the organization has often temporarily hindered the growth of religion. In the measure that the organization is corrupted and misunderstood, it will be misapplied, and will then always prove a barrier to progress, yet we must not forget that the questioned theory of to-day becomes the accepted dogma of the organized faith of to-morrow. The organization is conservative. That is its function, and it is a function necessary to save from disintegration, dissipation, and anarchy among the spiritual forces. Indeed, if Christianity is to have a social function it must have organization, for society is organic in its very nature. How much waste stuff of passing

notion and transient fancy the organization has saved the Christian world from we do not at all realize, because these rejected notions have been swept quickly into the forgotten past. When the organization has proven all things, and is holding fast to that which is good, we remember how this good was challenged and fought by the jealous, very often too jealous, guardianship of the organized faith, and we are ready to complain. We ought to remember, on the other hand, that it is usually the purified and chastened theory that is finally admitted, and abides, and that its essential and constructive value is all the greater for the purifying challenge that met it on its first appearance. When scientific dogmas and philosophic theories complain of their slow reception and long antagonism by Christian organizations they forget, both that the fields of science and philosophy are strewn thick with the debris of worthless theories and rejected dogmas, and also that tardier justice and more prolonged hostility have usually met the deep and abiding truths of religion, when these have asked admittance to the schools of science and philosophy, and that, too, in spite of the fact that religious truths are of eternal and infinite importance. Another thing this distinction between

organized and essential Christianity would help us to appreciate is that nearly all the advancing and helpful theories of science that organized Christianity opposed with such hostility, were products of Christian men, whose inspiration and power in discovery and thought were confessedly drawn from the essential originality and the vitalizing spirit of the independent personalism in the faith of the Son of God.

The future of religion will depend wholly upon the reality of the presence of God in the cosmic order, and specifically in the life of humanity. If God is immanent in the world, and in the forces of the evolution of nature and of human nature, then this evolution is "a progressive manifestation of God, the personal Absolute, as perfect ethical spirit in man," and the growth of man's culture and understanding will be the growth of religion "in piety and effectiveness" and in the recognition of its place in human life. If the study of religion has yielded any result, it is that man is essentially religious. Religion is no accidental, incidental, or transitory phase of man's life. "Religious experiences are not fringes of the web" of human nature. "They are portions of its very warp and woof." Man's religion has at every stage of its history

manifested itself in some form of religious belief and practice. Efforts to dispense with religion have occasionally been made in the progress of human development. "After each attempt at banishing the old beliefs, there has been hung out some such placard as: 'Wanted a new religion!'" All efforts to reform and elevate the masses of the people away from, or apart from religion in social, political, or cultural life have failed. Such efforts are numerous in our day, but they will fail again. Even the Positivists and Agnostics find that they must seek satisfaction for the religious emotions in the admiring contemplation of the order and beauty of nature or the majesty and complexity of law and evolution. There is in the present generation a decided tendency toward reversion to paganism. This tendency is in Germany in its second generation and has reached vigorous fulness in Nietsche and his small following, where there is a positive repudiation not only of the Christian ideal in religion but of Christian ethics with their moral standards. In England this pagan tendency is relatively new but extensive, and, if we may trust Dr. Horton,[1] justifies a rational pessimism. In America, theoretical paganism is less extensive but growing, and

[1] *My Belief.*

it is feared that practical paganism, which is the really alarming feature in England, has gained considerable headway. Unless we mistake indications in Germany, there is reason to hope that theoretical paganism will very soon run its course. With practical paganism Christianity has had always to deal, and its success now, as in the past, will be determined by the vigor of its spiritual life and the consistency with which it applies itself to its legitimate duties.

As for Theosophy and other forms of pagan religion, there is little occasion to fear that they will enter into any serious opposition to Christianity in Christian lands. If Christianity here meets any alternative, it will be that of scientific irreligion.

We now turn to ask whether Christianity is fitted to be the final and universal religion, the religion from which men are not running away, but to which in all their religious development they are consciously or, in most cases so far, unconsciously coming. We have already seen what are some of the characteristics of Christianity that mark it as ideally the best. If we take Christianity at its best at any stage of history since its beginning we shall find that it has always presented on its ethical side, its social side, and its theoretical and faith side,

the highest that the world knew at the time. It has always held the lead, and that, whether conscious of its leadership and desiring to be followed, or neglectful of its position and making no effort to determine the course of history. This is even true of the Hebrew religion. Never in any period from Abraham to John the Baptist is it possible to find another religion which, considered in all that religion should be, was equal at any given time to that which historically was preparing the way for Christianity. Even when the Buddha was giving forth what is still accounted as the best religious teaching outside Christianity, the great prophets were coming forward in Israel to declare the holiness, justice and universality of their God and His religion. They were preaching an ethics, certainly not inferior to that of the Buddha, a fraternity as wide, and along with it all, a foundation for both in personal relation to an ethical God such as the Buddha knew not at all.

No one would now think of nature religions as at all to be considered in thinking of the future of the religion of the world. Hinduism on its social and ethical side is not to be compared with Christianity. Its caste, idolatries, demonolatries, and ceremonies, revolting to fine feeling and understanding, its

sanctification of the grossest immoralities; these eliminate practical Hinduism from any contest with Christianity as a working religion for humanity. The Hindu philosophy is rightly said by many to be in extensive accord with the essentials of Christian Theism, especially if we understand Hindu philosophy in its developments under contact with Christianity, and have in mind on the Christian side the immanent Theism which is the regnant philosophical aspect of current Christianity. So far as there is agreement, there is no occasion for either to supplant the other. But philosophy is not religion, and cannot constitute more than a minor element in the universalism of religion, although, no doubt, ultimate religion must be in perfect accord with an ultimately sound philosophy. So far as Hinduism is a philosophy, and so far as its ethical maxims are true, or lend themselves to interpretations which look to ethical development, these may contribute to the religion of India and of the world. But in seeking for religion rather than a religion, Christianity is able to show, and so is bound to show, the way to God in all that is essentially religious, save only the fundamental impulse that in all men awaits expression.

Buddhism has elements of universalism. Yet it

fails in comparison with Christianity in comprehensiveness, in definiteness, and in unselfishness of motive, as well as in the ideal of salvation. After all that may be said in favor of its universal qualities, and that is much, "even its most ardent and devoted advocates cannot face the facts without being compelled to admit that its cult and traditional dogmas are still in the medieval period; that there is a lamentable lack (not to fail gratefully to acknowledge individual exceptions) of intellectual culture and moral principle among its priesthood; and that, in spite of current, and in certain spots more or less successful efforts at increased enlightenment and ethical improvement, its present beliefs, sentiments, and practices are not adapted to become universal." We ought to keep in mind, too, how very far the enforced comparison of Buddhism and Mohammedanism with Christianity, especially in the last fifty years, has stimulated the improvement indicated in the quotation just given.

As for Islam, it has succeeded as no other religion in giving a religious value to certain native characteristics of human nature, and by their sanctification, gripping powerfully the allegiance of the human will. It has stubbornly resisted the efforts of Christian missions for several reasons. For one

thing, its political protection has for the most part amounted to the prohibition that a Christian should teach a Mohammedan, or that a Moslem should accept the teaching of the Christian. Racial pride and hate have in Islam a divine sanction equal to that of the most exclusive days of Israel, and without the redeeming feature, which we find in the case of the Hebrews, that racial and religious exclusiveness are a temporary means to a further universal end. In Israel this universal purpose, for which elective narrowness was a necessary means, was generally overlooked by the people in their practical religion, but is unmistakably written in the prophetic ideals. In Mohammedanism the exclusiveness belongs to the ideals as well as the practice. The passions for revenge and for conquest, which belong to the lower stages of human development, are made holy in the name of Allah and his Prophet. When Carlyle said that the question calling for answer in the study of Mohammedanism does not so much concern the use which he made of the sword, but the source from which he got his sword, he silenced for half a century one of the chief lines of attack on the religious value of Islam. None the less, Carlyle's question was not just and failed to penetrate the real conditions of

the Prophet's success. Mohammed never acquired a sword. What he did was to win a people with a sword, and ready always to use it, and to give to them the highest and holiest sanction for wielding that sword, while the occasions might remain in all respects similar to those that obtained before the Prophet. Islam in winning converts by force, follows the Koran and has the highest sanction of Mohammed. When Christianity employs the sword, it is untrue to its spirit and in direct antagonism with the spirit and teaching of its Master.

Jesus Christ said that all compromise with sin is intolerable, and He laid down for His followers the ethical law: "Be ye perfect as your Father in Heaven is perfect." Mohammed followed six centuries later, but, in his ethical teaching, he went back to the period before Moses, and compromised with the most universal passions of man's nature. Nor did he put into his religion any principle by the working of which there could be even a progressive rise above the ethical standards originally laid down.

Then he materialized the conception of salvation. It has been well said, that Mohammedanism is powerful "in the appeal which it makes to those who wish to 'square' themselves with the interests

of both worlds," having here a great advantage with the carnal heart over the Christians, whose Master and whose religious spirit teach them that they "cannot serve God and mammon." But while it has this advantage in the immediate appeal, that it provides a superficial satisfaction for the religious nature without making heavy moral demands on the life, on the strictly religious side, Mohammedanism is sterile and is debarred from progress so long as it remains true to the faith of its one and final revelation. It cannot "contend earnestly for the faith once for all delivered to the saints," if it is to advance in the spiritual conquest of the world, or make progress in meeting the ever-growing demand of the religious consciousness of humanity. The doctrine of God is true in its positive affirmation of the one quality of sovereign aloneness, but is false in the exclusive emphasis which it lays upon this one quality, for God is more than sovereign, and His unity is to be mediated for us in the quality of His immanence in all it contributes to our life.

It is just at this point that the practical success of Christianity meets its explanation and its hope, and that it again shows itself fitted for a universal destiny. It is in the power which the religion

offers for its attainment of its ideal for man. Its ideal is confessedly the best of all, if it is attainable. The loss of one's personal identity in Brahm, which Hinduism holds out as the highest hope; the undisturbed quiet of Nirvana, in which Buddhism seeks an eternal hypnotic bliss, are not to be preferred to the eternal personal existence of Christianity's creed, save on the assumption that personal existence is essentially an evil. If the Christ spoke the truth when He said that He came to impart life, eternal and abundant, then all men will want it. The material heaven of Mohammedanism, with its holy harem, can make no appeal to a spiritual soul, as compared with that state wherein men "are as the angels of God."

But what is the power by which these various religions will attain the goal they set for themselves? In Buddhism it is the power of human will, trusting absolutely in itself alone. When the followers of the Buddha found this insufficient —as indeed they must—they deified the Buddha, the Law which he taught, and the Order, or Church, which he founded; but these, after all, when explained could have only a subjective value, and in the end the worshipers must fall back on their own will and strength, applied to

religion. Hinduism has the help of divinities and demons innumerable, but the best of them all are devoid of ethical character, and their willingness and power to help depend upon the uncertain ministrations of priests that are often ignorant and debased and have little concern for the transmigratory lives, few or many, of the suffering worshiper. Islam offers to the soul rest in the faith and fate of a far-off, absolute God, provided it faithfully performs the simple demands of a mechanical worship. Jesus says that His Spirit is with His worshipers and abides in them, to accomplish that condition of character in which they shall will and act in accordance with the good pleasure of God. He at least proposes the continual coöperation of the divine personality, abiding in yearning love within the believer, for achieving character of the same quality as that of the Savior, whom he is taught to regard as God's peculiar Son. This is the power of a regenerate will divinely reinforced from within, so that the soul is "freed from the law of sin and death," and achieves the end of its life in "the law of the spirit of life in Christ Jesus." The Christian believer works reverently at his own salvation because he works hopefully in the knowledge that

God is also at work within him at the same task of conforming his life to the wish of his holy Father.

The three great religions that have some real claim to the qualities of universalism had all personal founders. Had these founders any definite expectations that their religions would become universal? If so, by what means did they expect this universalism to be acquired? The Buddha foresaw great "upheavals" that should follow his departure and advised his followers to meet these in passive self-mastery. He had no vision of promise concerning the outcome. His followers were not to go forth to give faith and salvation to all men, but only to go out doing good to men as they might have opportunity, for the sake of attaining unto Nirvana for themselves. For the ultimate outcome, he saw no radiant hope of *palingenesis* bringing in a new heaven and a new earth.

Mohammed left his followers a completed faith. "This day have I perfected your religion for you" was his final word. His followers were to go forth offering to all men the choice of accepting the faith, submitting to physical bondage, or surrendering themselves to death by the sword. There is no power of a developing faith that shall win the allegiance of the heart, wherein alone are the issues

of life and the possibilities of a united humanity.

Jesus Christ saw ahead persecution, catastrophes, convulsions in social life, but He believed Himself to be building a Church against which the gates of Hades would not prevail and through the agency of which the Kingdom of Heaven was to be realized on earth, even as it is in Heaven. He had come to save the world, and when He sent forth His disciples it was that they might exalt Him and thus He would draw all men unto Himself. The method He chose was that of bearing witness to Him as the revelation of the Father, and He promised that He would Himself be associated with His witnesses unto the end of the age. Thus the power of Christianity, in the thought and purpose of its Founder, is that of His own eternal activity as the expression of the power and love of God in action.

The study of religion in modern times, justifies the convictions that man is essentially, and so permanently religious, and that by consequence he will always have a religion; that all religions in actual practice are imperfect, and at best only progressively and relatively complete; that there is such a thing as retrogression, and so of degradation in religion, from which it follows that the fact that a religion is, by no means proves its fitness to be;

that religion is vitally related to all forms of human progress; that religion is both individual and social, and that the ends of a religion must express themselves in social regeneration, and progressive realization of social ideals; that one religion may, under proper conditions of character and contact, supplant and absorb another; that no religion can permanently dispense with the idea of the personal God as the object of worship; that to have universal value, and abiding history, a religion must be genuinely and progressively ethical; that religion being universal, there may be a universal religion, if only any religion can be sufficiently simple, fundamental, vital, and progressive.

The Christian may have the personal conviction growing out of his own experience that Jesus Christ "is the fairest among ten thousand, and altogether lovely," and that, of right, He ought to be the Lord of all. But, if this personal conviction is to be a scientific expectation, a confident hope of the many, a conquering Gospel for the missionary to mankind, it must be faced afresh by each generation and its Christ interpreted anew in the light of all that the history of man and the widening horizon of man's knowledge have shown Jesus to have been, shown the Christ to be. That is the

demand of this age, and the Christ is receiving an interpretation to-day that more than ever makes Him the need of all mankind. The new knowledge which men are acquiring and the new unfolding of Himself, which the Christ is giving in the history of Christianity and the religious history of the world, make Him the only hope of the race, but the sufficient, joyous and conquering hope.

IV

THE CHALLENGE AS SUPPORTED BY CURRENT PROBLEMS IN CHRISTENDOM

CHAPTER IX

MISSIONS AS AFFECTED BY PRACTICAL CONDITIONS OF CHRISTIANITY

Our discussion has all along been facing incidentally the question whether Christianity is any longer in position to press the foreign mission work, even supposing theoretically that its missions are objectively desirable. There are problems of faith at home that press with more or less severity, and cause serious perplexity in all quarters. The pressure of the problems that modern thought and the conditions of modern life force upon the historical and traditional faith causes us no end of trouble in holding our own even in Europe and in America. A heavy demand is upon us for an apologetic that shall save faith for many in our own lands, and there is no general agreement or uniformity of opinion as to the nature of this apologetic. We differ as to what we shall defend and as to the grounds on which it is to be defended. There is the discord of variant voices. In many quarters there is confusion, and in some, there seems to be consternation. Obviously it would be

going too far afield and making a most presumptuous undertaking if it were attempted here, even briefly, to outline a complete Christian apologetic for the modern age. All that we wish to attempt is to indicate some sources from which the confusion and uncertainty arise, and to show how these, while they may question, cannot quench the enthusiasm, nor stay the effort of foreign missions. No apologetic could satisfy all minds, and there are other reasons than intellectual doubt and religious perplexity that hold men back from approving and supporting the foreign mission enterprise. We take great courage in many indications of a new and wider interest in missions by men of affairs on both sides of the Atlantic.

Still there are many who will have none of it. We may as well make up our minds to dispense permanently with the moral and material support for our missions of men who have but an idle curiosity in the heathen, and who think of the millions of Asia, with all their customs, temples, theaters, markets, their lives, as so much material for making an amusing and entertaining holiday for these jaunty onlookers on the world's pageant. Likewise men who take but a cold and scientific interest in their fellowmen will see no compelling

appeal in the religious need and hunger of the heathen. To such men the countries of the East are laboratories and all their people but laboratory materials for the study of anthropology; the religions which men have wrought in eager longing for a better life, through many centuries of social suffering and religious anxiety, are material for studying the evolution of superstition; the ideal unity of the race is but a symbol in scientific thought, not a goal for the profoundest and most devoted energy of the will. We need not worry because these men do not respond to the call to send some to meet these seekers-after-God with the Good News of God-manifest-in-the-flesh. Likewise must we abandon the expectation with reference to many of our nominally Christian men that they will take deep concern in saving the world so long as they are absorbed with consuming zeal to buy and sell and to get gain as a thing of supreme worth in itself. Men who follow the rule of gold cannot in this highest function of furthering the religious life of humanity be subject to the Golden Rule, for they are dead to the call of obligation, to the Christ and to the world, to mediate the Christ to the world. All these classes we must hope to awaken to a sense of humanity in the love

of Christ for men; but until the Spirit of Christ is born in them and becomes the constraining motive of their lives, we need not vex ourselves that they ignore or oppose the Christianizing of the world.

What we do need—and may hope by patience and faithfulness to secure—is a more confident ground for those who love God, and love men, and most earnestly desire that all men shall know God, if only they can be sure that any of us know Him. It is by thus assuring our own hearts that we shall succeed in enlisting the hearts and help of others in carrying our Faith to the ends of the earth.

Previous chapters have given some attention to lines of modern thought that press upon Christianity from various scientific standpoints. Let us bear in mind that the modern sciences, and what is called, with so much accent of finality now-a-days, the Modern Mind are products of the West, which is only another way of saying that they are products of the Christian spirit, and have been nurtured in Christian life. Where can there be found one scientific work, or one name in the leadership of all this modern thought that is not Christian, at least in origin? Perhaps where the modern thought that is so much inclined to iconoclasm toward Christian ideas and work—and this ele-

ment is by no means so large as it is obtrusive—perhaps where it errs is, in forgetting the rock from which it was hewn, and the hole from which it was taken. If modern thought would perpetuate itself it would do well not to sever connection with the history that produced it; and that history is Christian. It may be well to inquire, also, whether modern thought is not desirable for Chinese and Hindus, as well as for Americans and Europeans. It would be strange indeed if the intellectual forces and advances that are undermining, or have already undermined, the traditions and the dogmatism of Christianity in Europe and America, should be thought thereby to have destroyed the mission of a new Christianity to correct and direct the thought of other parts of the world, so that there, too, men might be delivered from the deeper superstitions and far more extensive traditionalism and the severer bondage to priesthood, which are to be found under the sway of all the ethnic religions. If the Christian Bible stood in need of so much criticism and has gained so much from it, what of the Koran, and of the great masses of sacred literature of the Eastern religions. A radical writer in the critical field a few years ago said that it would require a century before we might hope for so

thorough criticism of the Buddhist text as we already have of the Christian Scriptures. If European traditions have been holding back the progress of enlightenment and civilization, how about the thorough-going traditionalism of China? One is aware what answers would likely be given to these questions, and it is for the sake of these answers, and also for the sake of those to whom these answers mean little, but for whom the interests of their fellowmen and of the Lord Jesus Christ mean everything, that we undertake briefly to consider in two chapters a half-dozen of the more pressing questions, touching the inner life and the home task of the Christian religion, so far as they bear upon the work of foreign missions. In this chapter we take up two questions touching the Church's task and its organic fitness for the task.

Does not the rise of socialism, and the pressure of social problems in Christian lands, call for suspending the Church's efforts at evangelizing foreign peoples, while we attend to the difficulties of adjusting our religion to this situation, and to the accomplishment of the task it imposes? In nothing does Christianity, in its organized forms, stand so condemned before the modern world, as deficient and unfit, as in its ineffectiveness in the

face of the rising social consciousness of this age. On the one hand, in the face of this demand upon it, the Church might well say: "I have more at hand than I yet see how to accomplish; and shall I go forth to the ends of the earth to preach a Gospel which I have not yet made effective at home?" Again, the Church might reason: "Social evolution will in time bring the nations of the East into the golden age, at least there is no need for working among them until the social consciousness approximates the goal of the redeemed state." But in neither case would she speak wisely. The field for the Church's work of redemption, it cannot too often be said, is the world. The race is one, and Christianity aims to be the religion of the race. So far as the peoples are socially less developed in the East and in Africa, Christianity has the opportunity to do the work she has neglected in Europe, and the neglect of which is her supreme source of embarrassment to-day. The backward peoples should not needlessly be condemned to centuries of painful struggle up to the degree of social consciousness that has now so awakened the West.

The Church is unfitted to grapple and solve the social problems, because of both her other-worldliness, and her worldliness. Too long she contented

herself with mediating for men an eternal life, conceived of as beginning after the soul departs from this world, while, meantime, men were awaking more and more to a sense of their needs in this life. All this while, the churches were passing largely into the hands of those who, for all their religious interest in the eternal life, had acquired control of the larger part of the "goods" of this life. Now when the Church begins to see that eternal life begins when a man admits God into His soul, here in this world, and to see that the "goods" of this world belong inherently to no man or class of men, but to all mankind, and that the meek are to inherit the earth, the Church is in the awkward predicament of depending upon men too worldly to be truly Christian for the resources by which it is to Christianize the masses of men. And these masses, in their turn, are too this-worldly to be content with the promises of the life that is to be.

One cannot follow a German pastor[1] in Zürich in his vigorous, vehement arraignment of the Church, and his bold declaration that God is to be sought in the Social Democracy, rather than in the Church. Even the political and priestly Church, which that author knows, is not wholly wrong, nor

[1] Kutter, *They Must.*

is the atheistic Socialism, even in its basal contentions, wholly right. Ladd says, more judiciously, that the redeeming force of Christianity in the face of the tendencies of the times "seems to present two diverse, if not contradictory aspects. On the one side, the forces which make for the advancement of race culture, and for the social progress of mankind, appear to be separating themselves more and more from socially organized religion. On the other side, religion itself, as an affair of the human spirit, seems to be more and more friendly to every other important influence that advances this culture, and that contributes to social progress."[1] Christianity is "the religion nominally espoused by those nations which are at present inherently most vigorous, and most influential in molding the destiny of humanity." It is a commonplace that can never be too emphatically accepted that the goal of Christianity in the preaching of Jesus is the Kingdom of Heaven, and that Kingdom grounded on the response of the individual soul to God, to whom it is individually responsible. In accordance with this end, Jesus makes it the one purpose and aim of the prayer and toil of this soul that has responded to the call of God that the Kingdom of Heaven shall be realized on earth. Christianity is the

[1] Ladd, *ut supra.*

religion of the individual, redeemed for social service, to the end of realizing the perfect social order. It is the basic principle in Christianity that accounts for the rise of the social problems in Europe, above every other part of the world. Social problems are not really more important in Europe than in other parts of the world though they are more critical. And they are more critical because the people have recognized the inherent worth of the individual, and so have become aware of his social rights, and of the wrongs which he suffers in the denial of his rights by the present organization of religion and of society. But in India the masses suffer infinitely greater social wrongs without being more than vaguely aware that any other condition is thinkable. So also in China. We call attention to this for two reasons: For one thing, we want to emphasize that Christianity, since it is called to save all men, finds its greatest task in awakening the dead millions of Asia to a sense of their divine needs, and so setting them in the way of feeling their social consciousness and realizing the social ideal. It might even be said that the social consciousness being thoroughly aroused and the struggle on in Europe the solution is sure to be wrought out, whereas in Asia

and Africa there is pressing demand that the individual be aroused and the social conscience stirred.

In Europe the case is more critical because of the surging demands of the classes that feel that they have been denied their rights, and that the Church is aligned on the side of those who have more than their share of the things of this world. What the Church finds it almost impossible to do is, first of all, herself to realize, and then to make all parties to the conflict see, the meaning and the application of the teaching of Jesus, when he declares that life cannot be measured by things, not even if one have an abundance of them. Now it is the spirit and teaching of Christianity that have brought the social problems of Europe to their acute stage, and it is the misapprehension of the spirit and teaching of Christianity, on both sides of the controversy, that makes it supremely difficult to solve the situation. Even more is it the unwillingness of both parties to the conflict to accept the teaching of Christianity in the spirit of the Christ that makes the solution, for the time being, impossible.

Let it be noted that the forces making for a more righteous social order are in alienation from only the "socially organized Christianity" and not

from Christianity in its essence. It is essential Christianity that must mediate between "socially organized Christianity" and the imperious demands of the Social Democracy. It is significant that very many of those who are the leaders of socialism were nurtured in Christian homes, and that not a few of them have maintained, throughout, their connection with Christian communions. This is true not alone of the leaders of the Christian socialistic bodies, but of some of the leaders of militant socialism.[1] This is more true in America than in Europe, for the obvious reason that the Church is here so much freer from entanglements with the established social order, especially with that which socialism feels most oppressive, the political order. As Christianity is the source out of which came the social uprisings, so Christianity in the end must be their solution. It is not part of the purpose of this discussion to deal with the methods of this solution. It is matter of congratulation and hopefulness that organized Christianity is devoting itself to this subject with ever increasing earnestness and intelligence. "Above all it is coming to be strongly felt that no merely economic arrangements

[1] Cf. Kirkup, *History of Socialism;* and *Encyclopedia of Social Reform.*

or legal enactments, or civil organizations, which leave the Christian principle of brotherly love out of their working will avail to effect the desired social uplift of the race." So far as socialistic movements segregate themselves from religion and confine their propaganda to demands for more of material good, they proceed upon a weak principle and one impossible for achieving any large success. The new social order must not be held together by another application of the principle of self-seeking. There can be no brotherhood without fatherhood, and the only possible fatherhood is found in the religion that binds to God. Jesus came into the life of humanity to give life. That is his supreme, his comprehensive work, "that they might have life and have it abundantly," and this life principle he implants in the individual soul and it works out its destiny in the social organism as it works out the social ideal. In both cases it produced character by the reaction of personality on environment. In both the individual and in society it manifests itself as a restless, holy dissatisfaction with the present that urges on to the making of a better future. To be sure even for foreign missions Christian England or Christian America can do nothing so effective as to make herself truly

Christian and so to exhibit to the world the power of Christianity to redeem a social organism. We need to recognize that with all our use of the term for so many centuries there is as yet no Christian nation.

But the very principle of brotherhood which is progressively remaking the social organisms of Europe will compel the continuance of the manifestation of the Gospel of the redemptive kingdom to all men. For they are our brothers, too, and nothing can be denied any part of the race that is good for all. To neglect the heathen because of the pressure of the problem of practical humanity at home would be to stop some of the very sources that feed the streams of redeeming influences in the home lands. The author of Hebrews says that God provided that the ancient heroes of faith should not be perfected apart from their brethren of his own time. God provides that apart from the teeming nations of Asia Europe shall not be perfected, and America can reach its goal only as it carries along with it all the race of men. To think and act otherwise would be to go not forward but backward in the real progress of humanity, and in our national advance. We still largely fail of comprehending the lesson of Jesus that His religion is

not, and cannot be made, national or tribal. It is essentially universal.

The work that Christianity has begun in all the lands is such as cannot die, but it would come far more slowly to fruition if left uncultivated by active Christian effort, and the harvest would be long delayed. It is quite true that "to speak of withdrawing Christianity out of the Oriental consciousness would now be to speak of withdrawing light out of sunshine," and "it is certain that the seed of the Christian Gospel is rooted in the Oriental consciousness, and every Western analogy suggests extensive and characteristic development, to occur in due course; first the blade, then the ear, then the full corn in the ear." It was possible many years ago for Dr. Hodder to record in extensive volumes the "Conquests of the Cross." More recently Dr. Dennis has filled two thousand pages with an outline story of "Christian Missions and Social Progress," wherein is a marvelous record of the changes that have been wrought already in all non-Christian lands by Christian missions through the introduction of new social ideals for the individual, for the family and for the state; ideals of physical, mental, moral and religious life and institutions. Children have been given a new

place in life, women are being freed from the burdens and disgrace under which they were held in the social conceptions of all heathendom; slaves have been set free; the meaning and the care, the cure and the conduct of the body have been taught to men who knew little or nothing about it before; letters have been invented and schools opened where such things were unknown and unimagined before the coming of the missionary. The poor, the lame, the diseased, the old have been humanized in the thought of their fellows, and a new spirit of humanity begins to manifest itself in their treatment. Before Christianity came into China there was no asylum for the insane, no school for the girl, no honor for the woman. One Chinese woman said to a missionary who spoke to her of Heaven: "To be permitted to walk on the streets with my husband as you do would be heaven enough for me." What volumes of dark history, of tragic experience, and holy prophecy are suggested by that sentence. With all our volumes of illustration and story of the redeeming work of Christian missions, we are only emphasizing the simple words of Jesus: "Go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed,

and the deaf hear, the dead are raised up, the poor have good tidings preached unto them. And blessed is he, whosoever shall find no occasion of stumbling in me?" To every questioner of the social value and demand for Christianity with its Gospel in the countries not yet Christian, if in his own heart there dwells the Messianic spirit—the spirit that would move humanity into perfect life —it is only needful to bring him to see what the religion of Jesus Christ is doing among the backward, as well as among the progressive, nations. Unfortunately some men of learning, men of science, feel no call to know the facts concerning the achievements of the missionary of the Gospel. Even those who devote themselves to the scientific study and criticism of the Bible, and who proclaim most loudly the need for theological reconstruction, would often be able to give no adequate, or rational account of the things which have been accomplished by means of the Gospel that is embodied in the Bible, things accomplished, too, on the basis of the theology that was too small for its religion and that must now be reconstructed to conform to the work that Christianity is doing in the world. It ought to be regarded as necessary that a student of religion shall be acquainted with

the facts of Christian activities and results in India as thoroughly as with the literature of the Brahmins; to know as much of the annals of missions in Africa as of the illustrations of fetishism and totemism and witchcraft to be found in Africa and that are set forth with so much learning in the "Golden Bough" or in the works of Tiele.

In Europe and America we are dealing with the problems of socialism. In other lands, we are dealing with social conditions, far below the possibilities of socialism. In our missionary work, we are so dealing with them that we may be able to avoid the more acute and aggravated aspects of the socialism through which Europe is passing to a new social order. We cannot turn back nor slacken our hand on the task. Blessed is he, whosoever shall find no occasion of stumbling in this work of Jesus.

Another practical question of a different sort pressing upon the Church at home, and disturbing its conscience, as well as its hope with reference to the missionary's task, relates to the division of Christianity by denominationalism. This division impresses the Church with a sense of incongruity in the face of its task of leading men to Christ, for where shall they tell the heathen that the Christ is

to be found? This division also gives a sense of weakness in the absence of a united front in conflict with the mighty forces of the ethnic religions and the appalling mass of ignorance and wretchedness and immorality in heathen lands. There is also, with clearer apprehension of the task undertaken and of the meagerness of the resources so far supplied for the work, an awful feeling of loss and dissipation of energy in the duplication of missionary plants and workers, in friction and conflicts that sometimes arise where there is such great need for coöperation and reinforcement. It will require all the force and the fullest support that Christendom can give to this enterprise to do the work of evangelizing the world even when it is applied with no loss and no duplication. All this could possibly be endured so long as men felt their feet firm upon their creedal foundations. But modern thought has greatly modified the feeling toward the creeds. Some of them have been revised, some have been "interpreted," some have been abandoned by great numbers of believers who still remain in the communions of their churches. The spirit of combination and coöperation is in the atmosphere of the age, and the churches have been growing irresistibly toward union. Conservatism and traditionalism

and a great measure of conscientious conviction still hold them apart but the Spirit of Christ in each calls aloud for union with the Spirit of Christ in all the rest. Our missionaries have felt the force of this deeper call of the Spirit more than those occupied with any other feature of our work, and for reasons enough. Their position is less established, less conservative, less traditional than that of our educational institutions and systems at home, less than our denominational literature, or our church organizations with their ramifications and amplifications. The missionaries are, in a way, separated from the history, the literature, and the theology that lie back of and beneath their denominational life and institutions at home, and their faces and hearts are hard up against the darkness and death of heathenism, while their faith sees the dawning of the glorious light, and the movements of the divine life. They are eager to rush to meet the dawn, and the new humanity that walks in the dawning of the new day. They feel the restraint of ties that hold them back. The responsible agents of the enterprise in the homeland also feel with the missionaries this phase of the problem. Meantime, the need for unity and union has its arguments many and powerful that face Christianity in

Christian countries. So the question is asked: Shall we not pause in our work until we can agree on the content of the Christianity which we carry to the world, and until we can move in solid phalanx, with all the force of the whole Church, to the task of redeeming the whole world? However serious and important this question may be for the home problems and for the largest success of foreign missions, it is not critical for the continuity of our mission work. For this feeling after union does not deter the spirit of missions from continuing its task. It may deter some, possibly not a few, from going to the front, and yet others from giving the fullest support to the work. The divisions among the workers do not appeal to the business sense of laymen of large means unless they chance also to be careful of their creeds, for which certainly very many are not now deeply concerned.

An initial fact in the consideration of this question is that the most powerful influence for the unity of Christendom is that which flows back upon the home churches from the missions abroad. We seem to be journeying by way of the foreign fields to the knowledge of each other and the sympathy that will help us to see face to face. We come more

and more to see, and to accept, that the Gospel for the world must be the essential Gospel. But if the simplicity of the essential Gospel is good enough, and best, for the heathen, is it not also sufficient and best for American and European Christianity? Only those who oppose union, and wish to see the perpetuation of the divisions of the Christian body can hesitate as to the mission work, for this it is that is leading us toward oneness, perhaps sometimes faster than we can follow. The common task of the world's redemption reveals the deep unity of spirit in Christians that in time will move on to union of religious life. Organic union cannot precede unity of faith and fellowship in the doctrines and life of the Lord. Any efforts to make it so must prove abortive and hindering to the work as well as to the oneness of the Church of Christ. We need not hesitate on account of the hindrances to success interposed by the variety of denominational missions where we might better have had one Christian mission, for the success has already been great and must be followed up even while we are counseling concerning union. In any case the breach that separates any one denomination from the religion of the heathen is infinitely wider than that which separates it from another

Christian denomination, and it were not wise to neglect the great and fatal breach to heal a smaller and less significant break, unless we could be sure that the delay would more than compensate itself in subsequently accelerated progress. The history of efforts at union does not encourage such a view. Perhaps our denominationalism is teaching us the need for institutional freedom on the mission fields when we might not otherwise have seen that need. If exact reproduction of the denominationalism of America and Europe is not needful or possible in planting Christianity in Asiatic countries perhaps we shall see that the destruction of denominationalism is not essential to a true Christian union at home.

Nor does this creedal and institutional difference interpose such serious hinderances as we might imagine to the acceptance of the Gospel by the heathen. Unquestionably it is a barrier and ought to be done away as speedily as possible under proper conditions. Yet the writer once heard the able Bishop Thoburn say that he had never heard this objection interposed by any Indian until it had first been suggested to him from some foreign source. With six theological statements of Hinduism, at least three main divisions in practical

religion on the basis of the supreme deity worshiped and the way of salvation offered, and with countless divisions in the forms and institutions of worship, the Hindu mind is not predisposed to doubts and questionings on account of doctrinal or organic differences in Christianity. In India the institution means little while the spirit is all. In China, where three different religions hold peaceable division of the affections of the people the minor divisions of the new faith will not absolutely deter from accepting the Christ that all the missionaries preach, if the heart is drawn to Him. In Japan there are four great denominations of Buddhism besides twenty-eight others well recognized, while Shinto holds its separate place. The Japanese, therefore, are not predisposed to reject a faith merely because it is divided in polity and metaphysics. Surely the African tribes will not delay to puzzle over the differences between Calvinism and Arminianism, nor for quibbles over the Historical Episcopate. It is by no means intended to minimize the difficulties that denominationalism offers to the prosecution of foreign missions, nor to question the desirability of union. To both, the author would fully commit himself and would do all in his power properly to promote the union and

remove the barriers. What is meant is to say that there is no reason in these difficulties for suspending missionary operations whether we view the work theoretically or in the light of the actual results which are being accomplished under the present divided state of Christianity.

Missionary comity, having its basis in the economics of the Kingdom, is doing much to institute and maintain a *modus vivendi,* and to conserve the forces of evangelization while we are learning that some of our differences are of no account and that others can be removed, while others still may well serve a useful function in the progress of the Kingdom until the work of grace is more completely effected in the saints and until the foundations for a genuine and permanent union are accepted by all.

CHAPTER X

MISSIONS AND THE THEOLOGICAL FOUNDATIONS

MODERN Thought goes quite beyond any questions of practical expediency and the fitness of Christianity for missionary work. It questions the essentials of the missionary Gospel and seems to shake the very foundations of the Faith. We must meet the modern issue here also.

First of all: Does the present disintegration of Christian theology leave us any Christianity to preach, at home or abroad? We need not stop to discuss the extent to which the undermining of Christian theology has gone, nor to raise the counter question how far the work of theological reconstruction has proceeded. That there is disintegration, probably all would admit who have had time to take even a cursory look around, and that there is a reconstruction in progress all would admit who are not so blind in their wish that there should be no theology as to be unable to see the processes of positive thought that proceed in the midst of so much current negation.

What we have to remember in the beginning is,

that it is not the function of the missionary to preach dogmatics. We ought to have said, to teach dogmatics, for no man can preach dogmatics. Systematic theology does not constitute a gospel, least of all the Gospel. So long as reality and life and love are left, all the essentials of God abide, and the man who finds them stirring in his own soul has a mission to all who look for light. Our Christian dogmatics were wrought in the period prior to the new views of God and the world, and also, let us remember, prior to Christianity's modern acceptance of its task of evangelizing the world. If that theology lacked the one influence, modern thought, it equally wanted the other, the universal Gospel. We have passed forever from the day when we can chart and compass Divinity, define all qualities and clarify all acts of the Godhead. We can no longer comprehend and explain and justify all the implications of the Trinity. In the new way of thinking of things, theology has not yet been rewritten. But we have not lost our God. We did not outgrow Him when we lost theology, but we outgrew our theology by coming closer to God, and we lost neither the Father, nor His Son, nor the Holy Spirit, in advancing into modern thought. We did grow out of the realm

of the abstractions in which in the older days we compelled our thought of God to move, and we came within the precincts of the reality of life where cold forms do not hold for us the truth and the warmth and the richness of the divine nearness to us. There were mystics and Pietists in the age of dogmatics, who knew more of God than all the theologies, and drew near unto Him in the light of His presence. If the positive dogmatics could not confine God in the preceding age, no more can the negative dogmatics of this age exclude Him from the consciousness and the activity of the Church. It is a great mistake, if modern science fancies that it has destroyed Christian theology and takes pride in the achievement, for it to commit again a dogmatic abomination by insisting on the exclusive and all-inclusive conception of evolution under law as the great instrument with which it accomplished the deed. Evolution has come to belong, in modern thought, far more to Christian Theism, than to Agnostic Materialism. For science dogmatically to exclude God from the whole life of modern man is a more serious sin against sound methods than for antiquated theology to limit Him, religiously, while it seemed violently to introduce Him into the orderly movements of nature.

We must remember also that when theology decayed, philosophy collapsed, and that both theology and philosophy are now rebuilding, but that meantime, the Ground-of-Being which philosophy interprets, accurately or inaccurately, and the God whom theology explains, or fails to explain, has remained, and so the race had gone on in its search for Him. Once again, one wants to say, science cannot claim all the credit for the present chaotic state of theology. Christian missions have contributed more to this end than materialistic science. Christian theology might have held its own a while longer against the outward attacks of such science but it could not resist the expanding power of the Spirit of Christ from within. The Christian spirit was pushing its roots out under all the tribes of the earth, and spreading abroad its branches to cover all the life of humanity. It is the growing contact of the revelation of God in Christ Jesus with the religion of the human soul that more than all else has forced upon theology the necessity for reconstruction. And our new theology will not be written by the science or the philosophy of the modern mind, but by the mind of the Christ interpreting God as not the God of the Jews only, nor of the Anglo-Saxons alone, but as the God of the

nations, the God of the one humanity. The first great missionary period was not based on theology, and was only made possible by the repudiation of the dogmatics of Judaism, out of which Christianity was at first supposed to have originated. It was just in the application of the Gospel to all the races of men, to all men regardless of race, that is, that Paul attained unto the truest conception of the Christ in his time, and a conception that has never been outgrown. In the sympathetic interpretation of God in Christ we are now only coming back into the same understanding of our religion that Paul had, and it is the extension and adaptation of our religion to the needs of all the world that is interpreting for us, as it did for Paul, the essence of our Faith. Now, as in Paul's time, it is needful that we shall be strengthened with power through the incoming into our inmost being of the Spirit of God, so that the Christ may have his abiding in our hearts. Such a rooting and grounding in divine, universal love will enable us, and all saints, to get some real comprehension of the Messianic love, reaching through all ages of the race, down to all the depths of human need, out over all the places of man's abode, and up to the fullest measure of the highest realization of Divine fellowship?

No theology short of that comes up to the fulness of God to which it is ordained that His Church shall come. For this ideal we shall pray to the Father from whom every conception of Fatherhood, every social organization that builds up the unity of the race under the common Father, finds its origin and must be interpreted. He it is who laid the plan of the ages in Christ Jesus so as to include all the nations as fellow-heirs in His Kingdom, fellow-members of His body, fellow-participants in the promise of His redeeming grace. To such a basal theological principle did Paul's commission in the Gospel lead him. We have but given a free paraphrase of the Apostle's words in the third chapter of Ephesians. In entire harmony with this are his expressions of his conception of the Gospel in Galatians 4, Acts 17, I Timothy 2, and Romans 9-11, and 15.

Likewise, it was when the Apostle John came to interpret the Messiah for the best philosophical thinking of his time that we reach the doctrine of the eternal Logos as ever in the human race, and at length becoming incarnate in the Christ, Jesus of Nazareth, evermore to be identified with man, and thus to carry forward His function as God-with-us, the true Light, that lighteth every man

that comes into the world. This God John interprets as in His very essence, love. Christ was in the world because of God's universal love for the race and because of His redemptive plan. "Herein is love, not that we love God, but that He loved us." John and Paul are in perfect agreement "that God was in Christ, reconciling the world unto Himself," and they both are but truly interpreting the heart of the Master. Is not this precisely what we are approaching in our own day?

And it is the missions of the modern period through which we are coming to it. Through a universal Gospel alone can our theology be made true. So then while our theology is in decay, our religion is not. The outward man of dogmatic forms may be decaying, but the inward spirit of religious insight into the character and will of God receives daily renewing. Even while Paul and John were interpreting God and Christ in universal terms, they were not making dogmatics. That work came one and two centuries later. Likewise we are not bound to wait for a new dogmatics in order to have a new missionary age. Our age was bound to destroy much of its dogmatics in order to be missionary. Dogmatics will arise again, but the missionary spirit of the Church has

no sort of need to wait and ask when or what the dogmatics is to be. Christian missions will make a period wherein each country may write its own dogmatics. It may help us to remember here that Christianity has never been unanimous in its theology, since the rise of that science in the third century, but has always been divided in different schools of dogmatics. Many Christians cannot distinguish their religion from their theology, and they necessarily feel, when theology is unstable or shaken to pieces, that the Gospel is gone. Many critics of theology seem not to know religion apart from theology, and when they see the theological house fallen, they too think that religion is departing from the earth. Religion is only tearing down her house to build a greater, because new conditions are present, and new peoples are being added to the Christian family. Christianity is lengthening her cords and strengthening her stakes to accommodate the enlarging family of God. While the process is on many think that the tent is falling.

A second question: But is our Christ even left to us? Our religion, we have said, may survive its theology, may indeed destroy its own theology to build statelier mansions for itself; but is not Christ the very soul of the religion, and have not

the modern attacks on the historical Jesus robbed us of Him? Many think so, some boast that it is true, many fear that it may be so, and more still, relying on their experience, know that they still have Him, but cannot define Him even for their own consciousness. There is no blinking the seriousness of this situation. There are still millions of faithful Christians on whom the modern attacks upon the deity of Jesus Christ have made no impression, and in whose minds and hearts there arises no question of His divine Lordship. But for those who know the tenor of the times, and try to think in modern terms, there is no escaping the situation. Let there be no rush to escape it, no turning aside from the issue.

Yet let us not make it out more serious than it is. So far as this lion besets the road to the mission field, at least, we shall find a possible passage around him. In the first place, we are at the moment in the flushed fright of a rather unexpected assault that is seeking by its very vigor to sweep all before it. Here, as in so many other respects, we are in the bondage of a terror of scientific thought, and of the "historical method" of dealing with questions. There is a certain tyranny of scholasticism that makes men afraid of the lash of

its ridicule if they still venture to affirm personal faith in some view that has been labeled "traditional." It is, at all events, necessary to argue from the modern viewpoint and to assume the premises of the new thought. The new thought in the field of religion has met with so much resistance that it has been compelled to be iconoclastic in order to gain a footing at all, and now that it has gotten within the stronghold, it is disposed to lord it a bit tyrannically over the former occupants of the fort who made such stubborn resistance. But account will soon be taken of the spoils and we need have no fear but that the captors and captives will come to terms and will find that the salvage of the city is very great, and that its strong bulwarks were not broken nor marred beyond restoration. There will be strength enough to expel such anarchists as will tolerate no order and no defense. Even now, while they tell us that scientific reason and historical science make impossible any demonstration of the physical resurrection and rob us of rational ground for the supernatural birth, they seem to find that Jesus is superior to all these demonstrations, and are offering us the "value-judgment Christ," the "ideal Christ," the "living Christ," demonstrating, in a spiritual resurrection,

His continuous existence. In any case, for those who believe in religion at all, which means the vast majority of men, the unique value of Jesus as interpreter of God is not merely admitted; it is emphasized in a degree never before known. It is already evident on all hands that Jesus cannot be dispensed with as the unique Son of God. When this uniqueness of relation between God and the Man Christ Jesus has time to work out its explanation in the thought of an age that is little given to metaphysics, the essential deity of the Christ will again come into its own, and with richer and fuller meaning than it has had in any previous age. All the study of the Son of Man is helping to give a gloriously extended conception of the Incarnation. The removing of the securities of the historical Incarnation, in Jesus of Nazareth, has caused us to see, in marvelous beauty and meaning, the timeless Incarnation. When this full Incarnation is seen in all its significance, it must inevitably, one thinks, restore entire faith in the temporary Incarnation in Galilee and Judea. This larger view of the Incarnation is so valuable, and at the same time so final for the universal mission of the Gospel, that we could well afford a temporary skepticism concerning the historical Christ in order to gain the all-

conquering view, if only thus we could gain it.

At the time when certain forms of physical science are doing their worst in their attack on the Christian meaning of the Incarnation, and the implied Resurrection, psychological science is making progress along lines that open up for us a new arsenal of defense against the assaults of the physical sciences. Under the new psychology all things are possible in the realm of spiritual connection between the Ground of the world's being and humanity, so that many who readily agree that, from the standpoint of biology and history, the Gospel's accounts of Jesus are not demonstrable, not even credible, yet believe in the essential truth of this account on the basis of the leadings of psychology. How much of the metaphysical explanations of the marvelous facts of the Gospels constituted the first Gospel in the minds of its messengers? Perhaps, not so very much. It was able then to dispense with metaphysics, it may live still in spite of a metaphysical suspense. Here, again, we have the opportunity to interpret the Gospel of the Son of God with a larger significance. There may be—there is—less of absolute certitude concerning the forms in which our Gospel is to be conceived and expressed than our fathers felt, yet

there is not less, but more, profound conviction of the essential truth. We may almost say that the doubt is in the ratio of the significance which the modern Christian consciousness puts into its fundamental facts.

Here again we find our missions saving our theology at home. Unless we hold a subjective epistemology that invalidates all secure faith in reality, there is a reassuring ground of certainty for the historical Jesus in His power as the living Christ carrying out the program which he proposed in His earthly ministry. He has become such a force in history, and is so realizing for His missionaries the promise of His perpetual presence with them that there is no way rationally to deny Him. When the sound of questioning concerning Jesus and His resurrection reach the missionary, from the schools at home, he responds: "He is risen indeed, as He said, for He is here with me doing the work which He promised beforehand. I have met Him in the midst of these nations for whom He died and unto whom He called me." In the days of His flesh, the theologians and scientific ones, who sat in the council chambers at Jerusalem and assembled in the schoolrooms of the synagogue, questioned His claims, and even faith, imprisoned

in the person of John the Baptist by the rage and power of sin, was shaken with doubt, and sent messengers to make inquiry. To both alike Jesus answered in the terms of His active agency in renewing the bodies and quickening the spirits of men. To-day He is giving life to the world as never before. Jesus of Nazareth was such a man as none other ever was, in His consciousness of God as His Father, in His intimate sympathy with the need of men, in His clear and unequivocal contradiction of all sin. He said that He would project Himself through the resurrection of His body into all the life of humanity, and human life is athrill to-day with a power which scientific analysis is unable to discover or overtake, and which the experience of increasing millions testifies to be the power of the eternal Christ. With these facts very generally admitted, the heart of the Gospel may be pierced with the sword of the empire of materialism, but no grave of doubt, even with the great stone of scientific dogmatism rolled before it, sealed with the authority of scholastic assurance, can contain its body. The heart still throws its spiritual life to the extremities of the body of the race, and the Gospel is the power of God unto salvation to a constantly increasing number of

believers. Jesus is reproducing in all mission fields to-day the experiences which He created in the first century. Against the Church which He would build on the foundation of a personal experience of Himself, as the Messianic Son of the Living God, the gates of Hades have never prevailed, and its power in the earth grows through the centuries. It has been well said that missions are the one irresistible apologetic. No doubt we need to analyze the method of presenting the Gospel to the world, and see wherein it needs to be modified in order that it may have perfect sincerity in the heart of the herald, and greater effectiveness in the hearts of the hearers, but the Gospel itself carries saving grace to all mankind.

A third problem of Christianity may be stated as follows: Do not foreign missions imply, proclaim, and depend upon the supernatural, and has not modern thought eliminated the supernatural from its sphere? The answer to this question need not occupy us long. It is true that, in the various fields of apologetics, the line of battle always draws itself finally at the supernatural. This it is that recurs at every turn of thought. But we are now coming rapidly to the place where it is chiefly the term, and not that which the term really signifies,

that modern thought finds objectionable. The modern mind objects strenuously to the interposition of a transcendent supernatural into the orderly workings of nature and history. This objection is partly due to the desire to have our knowledge exact and our sciences complete which we cannot do if God is to interfere ever and anon, with extra-natural acts, and unanticipated causes and effects. So far as the objection is thus formal, and made in the interest of our scientific statements and explanations, science is at fault, and we need pay little heed to the objection.

The real antagonism to the supernatural in ordinary life is different, deeper, and entirely respectable. Man must be able to rely on the forces of nature and of history, and to plan his life in accordance with the discovered laws that govern himself and his environment. So much is, within limits, necessary to a moral universe, and to ethical life, and religion is mistaken if it seeks to teach otherwise. What science fails properly to take account of is, that this is a world of moral personalities in coöperative relations to each other. That is the supreme meaning of the world. The explanation of the world is to be found, if at all, in the principle of personality. Normal personality is

natural, not supernatural; but that is not at all to say physical, not superphysical, but only to say rational, not irrational. Again, personality as known in human experience is dependent personality. It is only rational to think that that on which it depends is personal also. It is just in the realm of the psychic spirit that science has as yet been unable to discover and correlate all the laws inherently operating. In personality there is freedom, always strictly limited by the nature of the personality; but still freedom. In the interplay of helpful moral contact of persons, there may arise unanticipated actions. These will not be lawless but in the highest sense lawful. Here it is that religion—all religion, and especially the Christian religion—passes beyond the limitations of the physical sciences. This transcendence is at length beginning to get its recognition in scientific thought, and the laws of religion, the psychology of conversion, the "varieties of religious experience,"[1] the metaphysics of revivals, all are beginning to be recognized and studied. The societies for psychical research have become "eminently respectable," engaging the support and attracting the attention of some of the foremost minds of the age. But the

[1] Professor William James.

laws that maintain in no part of this vast field have yet been codified. Through the realm of subconsciousness a way has been found by which may come into human personal experience spiritual agencies and forces that were formerly without the first suggestion of scientific explanation and were consequently held to be supernatural, and on that account to be denied by the scientific mind. It is only the suggestion of an explanation that we have yet.

Another most important fact in the relation of the physical and the psychical is the recognition of the divine action in all law. God is most of all doing His work and perfecting the world through what we have been accustomed to call natural forces and laws. This principle has been an immense gain to science and to religion. It has introduced the moral element into all the life of nature, and of man, and it involves the capacity for the free play of personality within the laws of nature, and within the limits of the nature of the personality of God and of man. Where the moral end which controls the personal force in the world calls for it, there may be unique events, unique personality, and there will turn out to have been a law of regeneration, a law of inspiration, a law of

divine power expressing itself in the human soul for the moral uplift of the world. All this is in strictest accord with eternal law, and is to be considered entirely natural, if one wants to call it so, or it will be supernatural, if that term, rescued from its older associations, seems the better to express the living fact. So much attention has been paid to the element of miracles in the thought of Judaism, that it has been largely overlooked that this element was so extensively applied in Jewish religious thinking that the Jews really attributed to God the workings of all the ordinary laws of nature and psychology. They were thus approaching and indirectly promoting that thought of the divine immanency "deemed by so many modern thinkers 'too good to be true.'" As for Christianity, "nothing can exceed the dignity, beauty, and sublimity of Jesus' teaching and practical attitude with reference to natural objects and natural events. He always expresses the unwavering conviction that the world is God's world, and the clear and constant consciousness that the 'Son of man' is also God's Son. . . . the conception of God which Jesus reveals becomes a revelation of the physical universe."[1] It is the mission of Jesus to make men at

[1] Ladd.

home with God, and that is the result at which the missionary enterprise aims for all mankind.

If God is to be known in the midst of His laws there must needs be some unanticipated manifestations of Himself. We name these miracles. They come not merely to startle nor solely to demonstrate, but with a definite relation to the moral end in view in all the divine movement in the life of humanity. They do have demonstrative value, which is a part of their purpose. God cannot be supposed to be primarily occupied with making a material world—hills and fields, mountains and lakes, seas and continents, geological ages, and biological eras. God is making character that is to realize His own likeness and come into His own fellowship. Once allow that conception to dominate our thought, and what the ethical aim of God may include we shall have no great difficulty to admit, whether it accords with the laws of nature or goes beyond them. If perfect personality in perfect fellowship with Himself is God's end, then it is most credible that once in the midst of the ages, He became Perfect Human Personality, and thus projected Himself as the supreme power for realizing His end in the race.[1] This is Christianity's philosophy of the

[1] Cf. Fairbairn, *Philosophy of the Christian Religion.*

supernatural, most summarily stated. As the roar of the machinery of a mighty manufactory goes unheeded by the foreman until some unusual sound enters the composite noise, and he then immediately notes it and seeks its meaning, so the ceaseless workings of the laws of nature manifest not the power that produces it all until some unusual event attracts attention. Then we see and hear and attend to all the motions, study the meaning and learn that God is in it all. The unusual occurrence was as natural as all the usual activity, if only our idea of the natural be large enough, but it often needs enlarging on our way to perfect knowledge. In the great harmony of the musical production the ever moving theme that dominates all is the better heard and heeded for the grace notes, which fall in lawless time into the midst of the perfectly ordered movement. The interruption reveals the beauty. The notes of divine grace have called attention to God's redemptive purpose in the race, while men, too jealous for the "absolute" laws that move the world, have missed God in antagonizing the miracle that offended the mind when it should have appealed to the heart. Behold a miracle of spiritual subjection to physical law! The personal God who sustains all the forces and

moves in all the laws of nature can never by these laws be shut off from "supernatural intervention" for achieving the moral ends to which His nature is committed in His relations to the nature He has made.

This principle of law, so far from destroying Christian missions, only comes to their relief at an opportune time. Missionaries are learning the laws of religious development in races and in individuals, and the knowledge of these laws will mightily increase the effectiveness of their labors, just at the time when the demand for such reinforcement is very imperative. They will not depend less upon God, but depending upon Him just as much as ever, will work more securely and hopefully because they have an assurance concerning the details of God's ways of working such as the older missionaries had not. Nothing is more sure than that a universal Gospel is the fulfilling of the law of God. They that redeem the races are working with Him. The deepest impulse of philosophy is the naturalizing of the supernatural, and the highest function of religion is supernaturalizing the natural; and this for all the world.

Our final question is: Does Biblical criticism leave the missionary his Gospel or his authority

for preaching it to all men? The critical attack on the "Great Commission" has wrought little harm to the Christian Faith, and has done splendid service. The critical questions involved have been discussed in many works, and we cannot here go into them. It is well known that the documentary evidence is almost absolutely on the side of the authenticity. If any Commission was given at all, the several occasions on which it was given are such as we would expect, and the variations in form serve the purposes of bringing out more clearly the essential and emphatic features of the Commission, while the commission that Paul claims to have received[1] corresponds exactly, in its main features, with those given to the earlier believers, and it further emphasizes the essential features of the mission of Jesus and His followers in the world. The attack on the authenticity, lacking textual support, is dependent on historical and theological considerations, which are of that subjective character that makes it impossible that they should ever be conclusive except for minds of a certain type, and influenced by a certain temperamental attitude. The first objective of the attack, growing out of the subjective disposition, is to show that Jesus had no

[1] Acts 24, 26.

such definite universalism as would make possible a definite program of world-wide conquest, such as is implied in the Commission. There are difficulties here, but one ventures to say that they are by no means final against the positive program of the Lord, especially since the great body of Christian scholarship seems now to be inclined to come back to the idea that Jesus, and not His disciples or Paul, is the source of the universalism of the Christian spirit and program. The further aim of the attack was to undermine the supposed authority of Jesus for the institutions, and particularly for the ordinances, of Christianity. As for this, it need now be pointed out only that the fundamental principles and the course of Christianity in relation to the political and social organizations, have together always determined the form of the institutions of Christianity, and the nature and number of the ordinances; and that this will inevitably continue to be so.

The authority of the word of Christ, and of the example of the Apostles has been invoked to support, rather than to determine, the forms that Christianity has assumed in its progress through the centuries. That the influence of the Church would have been greater, and its history more glorious,

had the authority been made formative rather than corroborative, may well be true. This author believes that the final and definite authority of Jesus for the institution and the ordinances of His Church will come to be recognized and to form part of the basis for Christian union ultimately, because he believes that in the institution and its ordinances Jesus embodied principles essential to the full realization of His Kingdom of redemption.

What the question of the authority of the Commission has done for Christian missions is that it has shown how little they were originated and sustained by formal authority. "It is not in the authority of an imposed duty, but in the impulse of the spirit of our Faith, the very genius and life of our religion, that the support and continuance of Christian missions are to be found." An orthodox missionary secretary, and author of one of the most widely known works on missions, recently gave voice to the sentiment that we might almost wish that it could be shown that Christ did not give any Commission so that it might the more fully appear that missions are of the very essence of Christianity, arising not at all out of external authority, but out of inner necessity. The command of Christ ought to be sufficient for any loyal

follower, but it is doubtful whether the simple authority of the command in the Commission ever sent a missionary to the front, or brought any considerable contribution from the coffers of a hesitant saint for the support of the work. "The impulse of the divine life in us is the impelling force. The sense of obligation lies, not so much in objective command, as in the impulse of the spirit. We go not in formal obedience to Jesus Christ, not even in imitation of Him, but in unity of spirit and purpose with Him." He is fulfilling Himself in us. When He said, "All authority is given unto me, go ye therefore," He did not mean to present that authority as enforcing the command so much as to encourage the missionaries in obedience to the command that would be obeyed because of their relation to Him. He announced His authority, not so much to enforce the command as to guarantee the promise. In another work,[1] quoted above, the author has emphasized that the ultimate origin of missions was in the heart of God, who was in Christ, reconciling the world unto Himself, that the historical origin of missions is "in the work, and the life, and the command of Jesus Christ projected in the lives of His followers." but that

[1] *Missions in the Plan of the Ages.*

their practical and continuous origin is in "the very spirit of our religion." There is no separation of the missionary impulse from a true and vital Christianity. The antecedent conditions, the initial facts, the continuous experience of any one into whom the life of God has come, all move him to make known his Savior. There may remain the question as to how far an accredited Bible may be necessary to the origination of such an experience in those who have not yet come into it. A little reflection will show how little would be gained, so far as opposition to missions is concerned, if the critics could discredit the Commission in Matthew's Gospel.

Dr. Horton, in his *The Bible a Missionary Book,* has well shown that not all the work and results of Biblical criticism can rob the Bible of its missionary character so long as anything of it remains; for missions belong to its very essence. The transfer of Christian authority from the Book to the soul, which has been so extensively effected in Christian thought and experience in modern times, affects the duty and impulse to missions only favorably, if the heart is in fellowship with the Master. If the heart has not this fellowship, no authority will drive to the foreign mission field

with the Gospel. The New Testament did not produce the first age of Christian missions, but was a product of missions. If there had been no Commission—either explicit or implicit—if there had been no obedience to the spirit that finds articulate expression in the Commission, there would have been no need for the New Testament writings, and no occasion for their writing. Every book of the New Testament grew out of the needs of the expanding work of preaching the Gospel. So then, the New Testament at once exhibits, and is to be interpreted by, the missionary idea and its achievements. As for the Old Testament, it is its missionary element, its ethical universalism, that has saved it in the storms of modern criticism. It is the growing universalism of the God of the Hebrews, in the understanding which the people were acquiring of Him, manifest in all parts of its varied literature that has given to the Old Testament an irresistible value, and made it to be recognized as the supreme work of God in the elder days of religious development.

One even wonders whether had the critics given more attention to the universal mission of Christianity, and to the fact that both Jesus and Paul grounded their universalism confidently on the Old

Testament—Law, and Prophets, and Psalms—and further, to the modern value of this idea in the religious life of the world, they might not have found a fourth current of thought in the religion of the Old Testament, possibly justifying the discovery of a fourth Code in addition to the three that have been traced and defined with so much skill and learning. Does not the evangelical element offer material for such a result? The Covenant Code centers in the idea that Jehovah is the God of Israel, the Deuteronomic Code aims at an ethical interpretation of Jehovah's character in relation to His people, for the sake of effecting a moral reform in the national and social life of Israel, the Priestly Code seeks to give permanent basis for the exclusive national character, and for the spiritual quality of the religion of Israel. In none of these is there room for the evangelical element as a positive force, nor for universalism as an essential element. The evangelical and universal in certain parts of the Old Testament are too great, too vital, too formative to be regarded as a mere by-product of some less significant idea dominating a new statement of the Law and of faith. Have we not room for an Evangelical Code, falling between the Deuteronomic and the Priestly, both

in time and in thought? Would not this simplify the problems of criticism? If we should fix such a Code in the time of the "Evangelical Prophet" and recognize a new current of thought as dominating the middle period of the Captivity, there are many psalms, some almost entire books, as Jonah and Job, for example, and some considerable sections of other books that might thus be unified and better accounted for than by the theory usually accepted among the critics. Now the evangelical element enters as a more or less disturbing factor into each of the three Codes. An Evangelical Code would allow freedom in interpreting the writings of the "Evangelical Prophet" in Isaiah, such as the advocates of the three codes cannot now feel and the lack of which often proves embarrassing, so that no general agreement has ever been reached among them as to the proper explanation of this remarkable body of prophecies. Should we not thus have the basis of an irenicon between the schools of Old Testament critics? There would seem, too, to be justification for finding an evangelical period following the recovery from the first bitter shock of the Captivity, and preceding the rise of renewed national hope and expectations under the more liberal kings of the later Captivity. Dur-

ing such a time there might naturally enough arise the feeling that the true function of Israel as a religious people was the universal promulgation of their ethical Monotheism.

In every section of the Old Testament literature there are evangelical elements breathing a universal spirit that can be included in the various "documents" only by an inconsistent forcing.

After all the theories of the composition of the Old Testament may say, the evangelical element in the Old Testament is the key to its religious value, and is the bridge over which transition was effected from the religion of the Hebrews to the religion of Jesus. It is the thought of world-wide redemption, mediated through redeemed men with this idea dominant in their lives, that alone throws a full light upon the Old Testament and gives to it meaning and permanent value. The missionary spirit is not dependent upon criticism of the Scriptures so long as the Christian religion remains.

The further question might follow: Has this criticism left us anything in the Bible? We have already seen that Jesus Christ cannot be taken away but has only been made more resplendent and more certainly living by the attacks on the New Testament as the history and interpretation of Him. Of

course, this is not true for all minds, but for very many it is true and in this there is assurance especially when we observe that the minds that so see the situation are not alone, nor chiefly, such as are holding grimly on to some little that remains of the traditional views. There is a great number who have come positively and agressively into this faith, after facing boldly, even if fearfully, all the possibilities involved for the Christ in this criticism. It would not be proper to cite names in the midst of living men, but each reader will be able to recall them among his own friends and the writers of his own reading. After all the shock and storm about the Old Testament, no one will read such works as the able volumes of Professors George Adam Smith[1] and T. P. Forsyth,[2] and still feel that the Old Testament no longer has positive value for faith and conquest. We are now in the way to thinking the great evangelical ideas and ideals into their constructive place in the Old Testament.

For missions this criticism of the Old Testament has had a very positive value in enabling the messengers of the Gospel to understand and interpret the sacred writings of all the faiths, as preparatory

[1] *Modern Criticism and Preaching of the Old Testament.*
[2] *Positive Preaching and the Modern Mind.*

to the full revelation which they had come to bring. It was of great value to Paul, in his interpretation of Christ and His way of salvation, when he arrived at the conception that the supreme function of the Law was not to save, but only to be a pedagogue to lead to Christ. The missionary will have to pursue a similar course, although in his case there will have to be an enlarging of his view of a literature of religion instead of a limiting of view as was the case with Paul as to the Old Testament. The result will be the same. The missionary will see that the Law of Buddha, the Analects of Confucius, the Bhagavad Gita, have for their function with reference to Christianity much the same as that which Paul found in the Hebrew Law. The missionary will know that this is the way of approach to the followers of the religions represented in these writings. He will do well also to study how little the Hebrew Bible was immediately effective for leading to the acceptance of the Christ, and so will understand how little he can depend on these pedagogues of the Eastern religions, apart from the vitalizing spirit and simplicity of the Gospel, to win the hearts of men. Relatively few of those who in Jesus' time were searching the Scriptures because they thought that in them they

might find life came to accept Him as the Messiah whom they needed. And under Apostolic interpretation of the Scriptures in the light of the risen Lord, the majority of the nation still refused to follow the leading of their pedagogue. There will be no battle of the books for the missionary's task but the calling on of men to repentance, to faith and to fulfilment in the Son of Man. Christ is the Gospel and the Spirit of Jesus is at once the warrant and the impulse that carries God's highest good to all men.

V

MOTIVE AND METHOD IN THE LIGHT OF MODERN THOUGHT

CHAPTER XI

MODERN THOUGHT AND THE ESSENTIAL SPIRIT OF CHRISTIANITY

"And I, if I be lifted up from the earth will draw all men unto Myself." "The bread which I will give is My flesh for the life of the world." "As Thou didst send Me into the world even so send I them into the world. . . . Neither for these only do I pray, but for them also who believe on Me through their word; that they may all be one; even as Thou Father art in Me and I in Thee, that they may also be in Us; that the world may believe that Thou didst send Me." These characteristic quotations indicate that Jesus knew no mission that could stop short of the whole of humanity. In the beginning of His ministry there came to Him the temptation to seek a splendid earthly empire, to be built upon the ruins of Rome and to include "all the kingdoms of the world and the glory of them." From this temptation he turned resolutely away to seek to bring down into the earth the Kingdom of God; or, to think the same thought from its other side, from which also Jesus approached it, He

devoted Himself to developing the Kingdom of God in men. When the small beginnings have been made and His own love sacrifice has begun its irresistible work, He gathers about Him on a mountain in Galilee all whose faith awaited the manifestation of His love triumphant over death, and said to them: "All authority is given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you all the days even unto the consummation of the age." There is a splendid simplicity in the plans and the faith of Jesus to establish the Kingdom of God in the earth with the expectation that it would become universal, and with conscious conviction that He possessed authority and power for making it universal. The naive confidence and assurance with which the private men who had come to believe in this Kingdom, because they knew and trusted its King, took up the unheard-of methods for building a universal Kingdom constitute the most fascinating story in the annals of empire. Remembering the men and the time and place, we should have a most idyllic comedy had

not their success proven that they were performing the first act of the world's greatest and most impressive drama; even that they were presenting life itself in fulness and power and promoting the destiny and glory of humanity.

This aim of realizing the universal Kingdom of God dominated the first Christian age, and the consciousness of creating a new humanity in fulfilment of the eternal purpose of divine love made manifest in the Incarnation was a motive sufficient to sweep all the energy of the primitive Church into the conquest of the world for this Kingdom. How this aim and motive were corrupted and modified in succeeding ages of the Church we may not stay to review. At length the end of Christianity, the meaning of the Incarnation, so far grasped again the consciousness of some of the followers of Christ that a new, modern era of missions was inaugurated. Now after a hundred years, all the thought of the world is supposed to have changed and we are living in a new age. We are bidden to consider how the aim of missions has changed and how the old motive will no longer avail, because men no longer believe the doctrines involved and expressed in the motives that prevailed half a century ago. Attention is called to "the evolution-

ary changes that have taken place in the motive of Christian missions." Beyond all question new elements have entered into the motive and new conceptions enter into the aim. New factors and increased knowledge modify the method. We do not send missionaries to the heathen for exactly the same reasons now that moved our fathers, nor do our missionaries approach their task with the same conceptions that their forerunners entertained, nor pursue it by the same methods that were employed by their predecessors. In some respects the changes have been great. They would even be revolutionary but that they have come by way of evolution. And we would affirm that they have come by evolution. The changes while extensive and far-reaching are still not wholly radical. The new motives and methods are not such as to condemn, but rather such as to justify, the older ideas and efforts. A somewhat extensive study of the literature of the modern missionary period has given some reassuring conclusions on this subject. The differences of aim and procedure are not nearly so vast as many seem to suppose. One writer, who undertakes to set forth the changes that have come about in the reasons for missions, exaggerates the contrasts and ignores the correspondences until he

makes a travesty on the former ideas and nearly an absurdity of his own modern conceptions. Another writer, himself a missionary, undertakes to set forth the new method in contrast with the old and so far misconceives the former method that one wonders how any one ever came to be a missionary with so little knowledge of the manner in which the work had been conducted before him.

It appears also that the contrast in the underlying motives is greater between the present and the immediate past than between the present and the founders of the modern missionary movement. About a quarter of a century ago there was a great advance in the enthusiasm and activity in the work of foreign missions, in both England and America, in connection with, and marked by, the growing enthusiasm for the China Inland Mission and the Student Volunteer Movement. There was about that time a decided advance in the receipts of the societies and in the number of missionaries sent forward. In 1873 a new era had opened in China and in Japan, which was followed, especially in Japan, by a period of missions of such spectacular successes as stirred the imagination and greatly excited the expectations of Christendom. It was in connection with the movements of this period

that most of the exaggerated motives of tragedy were so widely introduced in the popular presentation of missions. It is this tragic element in the motive to which objection is now so vigorously urged. And it may be well to remark that it is possible to react too far from the tragic interest in our non-Christian brothers in the East and in Africa, which has been successful in producing an extensive and vigorous forward movement in the work of saving the world.

One cannot study the writings and records of the founders of modern missions without being mightily impressed with their sobriety, wisdom, knowledge of the Scriptures and insight into the Divine nature and plan.

We have also to emphasize that the changes which have come about, particularly changes in method, are largely such as the missionaries and the boards of missions have discerned a demand for and have themselves effected. The changes have largely been made necessary by the success of the missionary enterprise. The fathers labored in the wisdom of their generation and their successes have produced new conditions which call for new methods. The missionary methods and machinery have been in process of evolution by the principle

of inner growth. They have not been so greatly under the compulsion of the new thought as many suppose, for no movement of our age is more vital than the missionary enterprise. Hence it has not only grown by the forces of its own vitality but has itself been an extensive producer of new thought in other spheres. It is much to be desired that all classes of modern thinkers would acquaint themselves with the real work and the true spirit of Christian missions. We who have this interest most at heart ought to urge the value and volume of missionary achievement and missionary influence on thought and life in all the world until these shall take their place in the furnishings of the modern mind. No other field is more extensive in thought and facts, more interesting, or more fruitful of material for constructive thought, yet too often the man of learning is too ignorant of it all to hold an intelligent opinion or a just judgment in the field of missionary purpose and work. We must not forget that missionaries have been in the foremost ranks of the modern sciences of life, anthropology, comparative religion, social evolution, philology and linguistics, religious psychology and pedagogy. They have been laboring in the very laboratories of the new knowledge and they have not been slow

to see what lay under their eyes and all about them. From the days of Leibnitz till now the scientists at home have been deep debtors to the missionaries abroad, only some of the later scientists have not been so ready as was Leibnitz to acknowledge the debt. He took steps to cultivate fellowship, even with the Roman Catholic missionaries, and had inserted in the charter of the Berlin Academy of Sciences, of which he was the founder, an article looking toward Protestant missions as one of the objects in which the Academy was expected to take interest.

It is of still greater significance that it becomes increasingly evident that the motives and ends of missions as understood to-day are in remarkable harmony with those of the New Testament; and that the ideals of the one religion of the one God for the one race are exactly those of the best elements of even Old Testament prophecy. It is remarkable how the progress in the conception of the missionary task and the reason for the task has moved toward the Bible. No necessary implication for missions is contained in modern thought which is contrary to the spirit of the Bible teaching on missions. It is more and more seen that missions belong to the essential spirit of Christianity.

Peter and John were charged by the highest religious authority of their nation, "not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them: Whether it be right in the sight of God to harken unto you rather than unto God, judge ye; for we cannot but speak the things which we have seen and heard."[1] Concerning the advice "that the zealous West let the East alone" Dr. Charles Cuthbert Hall has said that "the value of the advice is greatly affected by its complete impracticability. Judah does not vex Ephraim religiously because he desires to do so, but because of a profound law of inheritance he cannot refrain from doing so. . . . The matter is not in our hands. Psychology and the Spirit of God, which is as the wind which bloweth where it listeth, determine it."[2] Dr. Mabie says: "But we do this matter of the spread of Christianity scant justice if we pause with its defense only and merely justify its rights. There is a deep imperative in it."[3] These sentiments of the Bible and of the modern interpreters of its spirit speak to the same import, and voice again the deep sense of

[1] Acts 4.

[2] *Christ and the Human Race.*

[3] *The Divine Right of Missions.*

conviction in the heart of Jesus when he said: "We must work the works of Him that sent Me." So long as it is true to itself Christianity cannot but be missionary. This belongs to its life. If it should cease to propagate itself it would be already dead at the root, and it would only remain for its branches to wither. It cannot die, and therefore it will expand and extend. Christianity has failed to be expansively missionary only when the channels of intercourse among the nations were blocked. These channels of intercourse are now open between all parts of the world and will no more be shut. God has set before the Church an open door, and no man can shut it. The spirit of Christianity will send its life along these channels and through the open doors by the law of its nature; and the peoples that need this life will draw upon it through the open highways of the world. Christianity must speak and whenever it speaks in the voice of Christ the common people will everywhere hear it gladly. If Christianity displays the sympathy of the heart of Christ all the publicans and sinners will draw near to hear Him. It has a mission, and the world waits for that mission. What Christianity needs is rightly to interpret its own life and then will it indeed be the light of the world. We have sought

to show that there is nothing in modern thought that is necessarily destructive of the foreign missionary purpose; but should it turn out that the modern spirit is contradictory to the spirit of the Gospel, and should this modern spirit in the name and the authority of mere reason, prohibit the missionary enterprise, the response of inner impulsion will answer, as did Peter and John: "We cannot but speak the things that we have experienced." It will leave to the scholastics and rationalists to settle the questions of authority and propriety, while it proceeds under its compelling imperative to tell its story of redeeming life. Christianity is essentially a witness to the love of God for the race of men. While it lives it must bear witness. If the modern spirit should kill the witness it must die the martyr's death, still testifying to Jesus Christ. It is only the unfaithful witness, which has failed to fulfil the type, that can pass away. Christianity, so far as it is true to its ideal, is God's message to humanity, nay, more, it is God's life in humanity. From the beginning God's intention through Christianity, and through Judaism before Christianity, has been inclusive, not exclusive. There are always two possible ways of regarding a religion: in the feelings, hopes, aims and ideals

of the ordinary worshiper and of the general religious consciousness; or in the ideals and aims of that religion as expressed in its best prophets and teachers. In Judaism these best prophets and teachers claim to hold their ideals from God by inspiration of His Spirit. Religion is to be interpreted in its history, viewed in comparison with its ideals. Applying this principle, we are compelled to say that the divine purpose in the Hebrew religion is race-inclusive. Throughout the Old Testament the ideals of God move uniformly in the atmosphere of universal love, in all the varying centuries of imperfection and apostasy on the part of the people, until Jesus Christ comes to reveal Him in grace and truth. That all the ethnic movements are guided in the providence of God is a doctrine not only of Paul in the Acts, but equally of Amos, who represents Jehovah as saying that the children of Israel are in His eyes even as the children of the Ethiopians and that He controlled the movements of Philistines and Syrians—the age-long enemies of Israel—even as He did of Israel. All the exclusiveness of Israel in religion, so far as this is at all justified by the inspiration of the great prophets, is by them interpreted as a means to the widest inclusion.

The highest function offered to Israel was that of national priesthood. When the nation is in the first stage of its making and resting from the Egyptian flight at the foot of Sinai, the first message that comes to them breathes the universalism of God's plan in choosing them and bringing them out of Egypt unto Himself.[1] It is to be especially remarked that Jehovah is in that initial message represented as telling His people that they were brought to Himself, rather than to any geographical place. The deliverance and the nationalization were primarily ethical and religious, not ethnic and national, not local and temporal. Jehovah called Moses into the Mount and gave him, in briefest message, the basal principles which explained the presence of Israel there before Jehovah. Before the laws of national, religious and social life are given this one comprehensive law is laid down. And its emphasis is indicated by its being separated from all other revelations. First of all God would have the people learn the reason for their ethnic existence, learn the meaning of their preservation in the past, and God's purpose for their future. Their future, as God's peculiar people, will depend upon their genuine obedience to His voice and their

[1] Exodus 19.

faithfulness in their covenant relations with Him. Jehovah's character and His plan with Israel were such that only as they reflected His character and manifested His glory among men could He afford to make them His special own. All the earth is His and all the peoples belong equally to Him. He takes this one tribe to His heart for a time, not to forget the rest but the more surely to do good unto all. Israel must serve Him as a kingdom of priests, a prophet among the nations. When the priest and the prophet is a nation the people for whom they minister and to whom they prophesy are all the other nations. Thus alone can we truly interpret this first remarkable message, in the order in which it is set down for us in Exodus.

Abraham's call is the basis of Israel's election in the plan of God and that call emphasizes that God's plan is that "in Abraham shall all the nations of the earth be blessed," and he is earnestly commanded: "Be thou a blessing." All his blessings are to be received in trust for the race. In every repetition of the covenant with Abraham this element of its meaning is kept in the place of prominence; and it reappears in the covenants with Isaac and Jacob, and again in Jacob's blessing upon Judah.

Whenever and by whomsoever criticism may hold this evangelical element to have been embedded in the Old Testament literature, the fact remains that it was there before Jesus read His Jewish Bible and that it served Him as the key to the interpretation of God in the life of Israel. Although the nation might so far miss her Messianic function that Jehovah must "make Jacob a curse and Israel a reviling," yet is there an elect within the Elect through whom Jehovah will carry forward His universal plan. Upon His Servant He "will pour out His spirit" and the result will be that everywhere there will be those who will be eager to acknowledge Jehovah. Jehovah promises His Servant, disappointed over apparent and temporary failure: "It is too light a thing that Thou shouldst be my Servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will also give Thee for a light to the nations, and that Thou shouldst be my salvation to the ends of the earth."[1] This evangelical element of universal love has been introduced as characteristic of Jehovah at every stage of Old Testament history, whoever may have written it down.

Paul is in perfect harmony with this idea of the

[1] Isaiah 49, and throughout chapters 40 to 60.

Old Testament revelation when he tells us that the plan on which God built the ages was Messianic love for all men; that the plan was not previously understood, but from Paul's time onward it is to be made manifest, in the Church, to all the highest intelligences in heavenly relationships. This universal love of God is so simple and natural that it has been overlooked until Christ came. Now, going out in redemptive purpose in the Gospel of Jesus Christ, this love becomes the key to understanding all God's dark dealings through the ages.[1]

Jesus gives us the same interpretation of God in that sentence radiant with the revealing hope and crowning glory for the race: "God so loved the world that He gave His only begotten Son that whosoever believeth in Him might not perish but have everlasting life." There is nothing more remarkable and characteristic of Jesus than His freedom from all limitations of nationalism, local environment and hereditary traditions. This is all the more remarkable that He was a loyal child of His race and times. He was the typical, the only, complete citizen of the world. As no other that has ever lived He deserves the designation by which He most loved to be known, Son of Man.

[1] Ephesians 3, and elsewhere.

His "world sympathy" was perfect. In the words of Frederick W. Robertson, "He stands before us as a type or specimen of the whole human race. As if the blood of the whole human race was in His veins He calls Himself the Son of Man." Robertson points out that there is about Jesus nothing of nationality, of the idiosyncrasy, of any particular age. "He was the man. He was the child of every age and every nation. His was a life world-wide. His was a heart pulsating with the blood of the human race. He reckoned for His ancestry the collective myriads of mankind. Emphatically He was the Son of Man." What the heart of God had held as the determinative principle in all His providences in history was brought to light in the Incarnation. God's active and definite outreach for the race had historical beginning in Christ. In the fact of the Incarnation there lies implied race redemption.

The prologue of John's Gospel relates the Logos with the entire race of man, not with any section of it. The advent of the Messiah moves in an atmosphere of universal and spiritual religious ideas. In those days of the Son of God becoming the Son of Man, for vocabulary to express their burning thoughts angels and men borrow from the

prophets of universal Messianism and from those Messianic psalms that represent Jehovah as God of all the race. The religion of these poets and prophets was essentially independent of nationality and of election, as the Jews understood election. For them there is one God supreme over all, ethical and spiritual in His own character and in His relation to men, as also in the response which He seeks from men. Mary sees that her Son is to realize God's "mercy towards Abraham and his seed forever," which the account in Genesis leads us to interpret as universal mercy. The angels sang of universal peace in Bethlehem field. Simeon looked upon the babe in his arms and turned to God with grateful thought:

"Mine eyes have seen thy salvation
Which Thou hast prepared before the face of all peoples,
A light for revelation to the nations
And the glory of Thy people Israel."

It is significant that Simeon reverses the order as found in Isaiah 42:6 and 49:6 in order to put "the nations" before Israel in his thought of the purpose of God's salvation. The coming of the Magi from the East looks backward on the presence of God in the religion of these Eastern

men, signifies a universal interest in this new King of men, and is prophetic of universalism in the redemptive work of Jesus. A world sympathy and a mission to mankind could not escape the attention of those who knew the ministry of Jesus. By this He aroused the enmity of His opposers, the suspicions of His friends, and the hope of the aliens, that in His thinking and work man, and not the Jew merely, was His aim. It has been the business of Christianity to justify the fear of His enemies and to condemn it, to justify these suspicions of His friends and to convert them into consuming convictions, to justify these hopes of the aliens and to fulfil them in making it impossible that there shall any more be aliens from the commonwealth of Israel and strangers from the covenant of promise, because now all are to become fellow-citizens with the saints and members of God's family.

The "more than instinctive feeling" of the Jewish leaders that, in His work and attitude, Jesus was sowing the seeds of universal love and salvation which would be in fatal conflict with their exclusive and divisive notions, aroused their jealousy and awakened their animosity. It was in large measure His liberalism that inspired their hatred and urged

them on to accomplish His death. When Jesus interprets the Law, condemns the traditions, expounds His own message, or predicts His own death He has obviously in mind always the needs of man. In God's providence in fulfilling the purpose of Jesus Christ Jewish religious narrowness brought about the utter destruction, not only of the Jewish State but of the Jewish national existence, while the love of God in Christ Jesus has preserved the Jewish people for such time as they shall understand the limitless love of God and accept the Savior of men, instead of a longed-for Jewish Messiah. These two facts, the destruction of the Jewish institutions and the preservation of the Jewish people, are interpretative of the relation of God to mankind as it is revealed in Jesus Christ. When the institution hinders the work of redeeming love it must perish, but the people are God's concern.

The law of reproductive spiritual life, which is the law of the religion of Jesus, He announced on the occasion of "certain Greeks" seeking to get acquainted with Him. The effort to confine Jesus within the narrow limits of Jewish conceptions can now be said to have been fully defeated by the interpretation of Him as the Man who held all

humanity for His province as the Revealer of God. This much modern thought has come to insist upon. For Jesus God is Father and Redeemer of men. We must accept both ideas and the implications of both in their bearing on the interpretation of God, of Jesus, and of man. If God is Father only, His love alone might compass man's felicity, if we hold low enough conceptions of Fatherhood and of happiness. But God is Redeemer, too, which means that man must be redeemed, and therein lies the secret of the whole missionary motive of Christianity. Redeeming love gave God's one Son for the life of the world and the same love devotes to the same end every son redeemed. If Jesus is the Logos of God, Christians are the logical means of God's progressive work. "The good seed are the sons of the Kingdom." The religion of Jesus Christ is "The World Religion,"[1] contains "Universal Elements,"[2] is the Final Revelation, because it interprets God as bringing "to clear light in the person and work of Jesus Christ," "a new ethical and religious form of humanity"—one new humanity, in Paul's phrase—the Kingdom of God in the Gospels. This new humanity is the potential satis-

[1] Barrows, book by this title.

[2] Hall, *Universal Elements in the Christian Religion.*

faction of the religious needs and longings of the old humanity. It is moved by a new spirit, even the Spirit of God. It has become the righteousness of God in Christ Jesus, and as this divine righteousness becomes active in the members of this new humanity we may expect to witness the progress, spread and complete triumph of the Kingdom of God. Christianity is just now coming in any general measure to interpret our Christ in terms of his true universalism. When we are fired by that spirit of universalism Christianity will become normal and will then speedily become actually universal. Many Jews looked to see Jehovah become the God of the whole earth, but they expected this by having all the nations learn the shibboleths of Judaism, accept its ceremonies and acknowledge its religious and political superiority. They cast Jesus out because He would not be a Jewish Messiah. Are we not in danger of pushing the Christ forward to the nations with the expectation that He shall be received as an Anglo-Saxon Savior? Have we not thought that God means for our form of faith and polity to control all men, while we have come short of the conception that Christ belongs fundamentally and essentially to all men? In the measure in which we are Christians we have been

filled with the spirit of Christ, and as we understand how God in Christ through all the centuries, has been moving toward the race in redeeming purpose, we must devote ourselves to extending and hastening this endeavor. If God is to redeem a human race this is the process. The race is social and a unit. Salvation must be social and unifying. God might transport from the race individuals and put them into some other relations and environment, but such a process would never bring salvation to the race. If we are to be redeemed as a human race it must be by the Spirit of God in the race, each member relating himself redemptively to the imperfection of every other member.

The passion for humanity that characterized Jesus Christ was the gift He found most difficult to impart to His followers and through all the centuries they have been slow to feel its thrill. But He did impart it. Pentecost saw the fires of enthusiasm kindled and blazing. Not yet was the reason of the Apostles free to think in terms of the whole human race, but their hearts' eyes were open and in time their minds' eyes would see. All the while a holy enthusiasm which no ridicule could flout, no opposition check, no persecution suppress, bore them on to witness of Jesus. This divinely

imparted enthusiasm, so much of the essence of the new faith, would sweep away all barriers as it met them and would suffer the surrender of all the dearest prejudices in order that it might be true to the Christ. That is the explanation of the remarkable activity of the first generation of the disciples of Jesus. They manifested also a world-statesmanship in spirit and plan, and in the outworking of the plan, that are wholly unaccountable save on the assumption that Jesus was able to impress on the minds and spirits of these untraveled and simple-hearted men His own world sympathy and His divine universalism and redeeming plan.

We cannot here trace in detail the workings of this enthusiasm for God, for Christ and for humanity. It is enough to say that the continuities of genuine Christianity are to be sought along the path of this passion for humanity rather than through the lines of ecclesiastical forms and the inheritance of Apostolic laying-on-of-hands. And the spiritual continuities are traceable with as much certainty and with more profit than are the more formal successions. The free, passionate spirit of Messianic succession will save the world while ecclesiastical succession is establishing its history and imposing its needless authority.

CHAPTER XII

THE MODERN AIM AND METHOD OF MISSIONS

So far as modern thought represents a modified view of man and of history and the forces that make history, of God and of the world and of God's relation to men, missions cannot escape these changes and the demands they make. Nor can missions have any wish to escape, having been a chief factor in producing these changes and being therefore an essentially modern force and looking to the future rather than to the past. If missions would deal with, and give religious direction to the forces of the hour, they must be in and of these forces. Still, always there is a sense, a vital and eternal sense, in which the missionary enterprise is before, above, and after all changing conditions and temporary phases of thought and attitudes. At bottom the end of missions through all the ages is one, the Kingdom of God; the method is one, regeneration; the institution is one, the Church of the living God. It is greatly to be desired that these three, the end, the method, the institution, might be thought of in their purity and with free-

dom from all hampering notions. Part of the gift of modern thought to the missionary enterprise is a growing freedom with reference to these.

It would be an immense gain for missions to be free from all association with the political ambitions and complications of national policies and international relationships. These have been a great source of hindrance to the appreciation and understanding of the missionary by the people to whom he has gone. Politics and commerce have constantly taken advantage of the missionary's presence and standing with the people for advancing their own ends, with the result that the work of the missionary has often been hindered and sometimes destroyed. The dependence of the missionary on the protection of his government has given him a reason for identifying himself with these other interests. It has to be kept in mind, also, that Christianity has not yet fully learned that it is not to use the secular arm to advance the kingdom of the spirit. Present conditions are much for the better in these respects. A more definite demarkation of the boundaries and rights of the nations, a freer right of residence in all the lands where the missionary wishes to labor, a clearer understanding by the heathen of the unselfish work of the mis-

sionary, and a growing apprehension on the part of Christianity of the separate functions of Church and State, are all working toward a greater freedom of the missionary for his proper work. It is a long cry from the spirit and purpose of the Crusades to the aims and purposes of modern missions, and the process of the change may be instructive. The Crusaders thought to take territory for the Church and for the honor of the Christ from the Moslem dogs. Roman Catholic missions of the fifteenth, sixteenth and seventeenth centuries sought to combine the conquest of territory and people, by force and by faith, for the Church, and for the national patrons of the Church. Earlier Protestant missions, in the seventeenth and early eighteenth centuries, sought to win territory by force for the State and converts by faith for the glory of God. Modern Christianity is coming to the conceptions that its business is to win the world of men for Christ by making Christianity the vital principle of the world's activity, and that Christianity as such has no prejudices for Europe as against Asia or for America as against China. It is only concerned that all the people shall do right in the fear of God and in the love of humanity. It has no business to interfere with the purely political interests, ambi-

tions and schemes of the nations, except so far as it may inspire with its spirit the spirit of the nations.

Our knowledge of the ethnic religions has greatly advanced and our interpretation of them has been revolutionized, but it is entirely correct to say that the ideas of the missionaries, from Schwartz to the most recent appointee, have as a rule been far more true and sympathetic in their interpretation of the religions than have those of the people at home, who had not the opportunities of personal contact nor the sympathy that belong to the missionary and help him see the real heart of heathendom at its best in its religions. Missionaries have made mistakes, to be sure, but their mistakes were modified and softened forms of the erroneous thinking of the Church at home, and science and philosophy were not, during most of this time, thinking much more accurately than theology concerning the world's religions. We now think of the religions of the world, at least in the best consciousness of their representatives, as approaches to God, rather than as degenerate wanderings from God. The new view gives added hope and inspiration to our work; added call for eager earnestness to join our brothers who are in

the way looking toward the Christ and lifting lame hands toward heavenly help and healing; added pathos and tragedy, too, if Christianity fails to respond to this call of the heart, and to go to them that are feeling after God, and lead the lame hands, lift up the drooping head, strengthen the feeble knees, and bind up the broken heart. We now feel that we can take it for settled that every religion which God has allowed to continue in the growing light of Christianity has in it something of fundamental value and that it is holding its devotees until the Sun of Righteousness shall rise on them with the full light of redemption.

But even this is not entirely new. Have we not from far back in the last century a great sermon on "The Desire of the Nations," wherein the preacher, although he missed the exact meaning of the text, truly interpreted the spirit of the Old Testament evangelist when he was thinking of Jesus as the one whom the nations seek? And have we not also from the depths of that time when we are in the habit of saying that their notions were crude, a book called "Seekers After God," which is in at least partial harmony with the spirit of our time? And these two works are among the great influences on the thought of their time, and are bearing fruit

even in us. The great prize essay of John Harris, published in 1842, entitled "The Great Commission" expresses its thought in forms at variance with those of our time, but very much of its body of thought would pass current to-day and would stir our hearts to quickened interest in the missionary work.

In our modern way of thinking we are only returning to the Apostolic and Christian view and practice. Did not Christ find His most striking examples of faith outside of Israel, and did He not respond to it with gladdest joy? Did He not see, with the vision of Isaiah (49, 60), the redeemed coming from the four corners of the earth to sit down with the Hebrew Patriarchs in the Kingdom of God? Did He not keep His heart warm and expectant for the other sheep not of the Jewish fold whom He would bring into the one flock, over which He was already, in His spiritual vision, the one Shepherd?

Peter early received the lesson for the whole Church that "God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is acceptable with Him," and that the Lord will, therefore, have His missionary go to this man and speak words whereby he may be saved.[1] The

[1] Acts 10-11.

early heralds of the Christ preached to men the God whom they ignorantly worshiped, even in idolatrous Athens where there were more divinities than men to provoke the spirit of the missionary. The Old Testament already recognizes, that in "all the nations" there are "blind people that have eyes, and deaf that have ears" unto whom those who have knowledge of Jehovah are His witnesses, "that they may hear and say, It is truth; that they may know that Jehovah is the only Savior. He has announced this from the beginning, exhibited it by saving men of various races, and so has demonstrated His redeeming attitude toward all. This was no strange thing among them, says Jehovah, "therefore, ye are my witnesses, that I am God."[1]

In the face of the religiousness of the nations the difference between the inference of the logic of the mere science of religion, and the conclusion of the spirit of religious experience, is that the first decides that the nations may safely be left to grope on their way to God, while the latter is drawn irresistibly to go with the glad tidings that "God our Savior . . . would have all men to be saved and come to the knowledge of the truth, for there is one God, one mediator also between God and men,

[1] Isaiah 43.

Himself man, Christ Jesus, who gave Himself a ransom for all; the testimony to be borne at the proper time."[1] Religious experience causes the Christian to see that, whereas, at an acceptable time God harkens to them that need Him, and helps them in the day of salvation, "now is the acceptable time, now the day of salvation;" and in that conviction he goes forth to beseech on behalf of Christ that men will be reconciled to God. Such is Paul's interpretation of the meaning of the Incarnation for the men of all nations.

Our age calls for a careful and searching review of the Christian message and of the Christian apologetic to be used on the mission fields. That such examination is in progress both at home and on the fields, is evident in an extensive literature in both magazines and books. Not yet is there agreement, but there is enlarged thinking, deepening understanding, progress toward agreement, and there is sympathetic coöperation among those who represent various special phases of missionary work, such as education, medicine, evangelism, and from all points the light falls on the common problem. This was no small part of the task of the missionary conference in Edinburgh.

[1] Timothy 2.

We have faced the question whether we should demand of converts an absolute break with past religious experience in order to enter upon the Christian Way, and a final negative is set against the door of that theory. There ought not to be a complete hiatus, a period of atheism, in passing from the ancestral religion into a vital experience of the saving God. We rather seek to interpret develop, supplement, or better include, the religion that a man has, and this we do by introducing into his life the principle and power of divine regeneration through faith in the living God. The period of iconoclasm in missionary method is passing, so far as it has ever existed. The widespread skepticism and atheism of thoughtful men in Eastern lands is incomparably more the product of secular methods of education and propaganda to which modern science and research contribute their support, either with entire carelessness of the religious values or with positive antagonism to what it is pleased to regard as useless superstition, than it is the work of the missionary with a contemptuous attitude toward religions with which he has no sympathy. There is no denial that there have been missionaries who thought that all religions except Christianity were wholly of the devil, and who pur-

sued the iconoclastic method, but by no means all have been of this kind. The iconoclasm which has most wrought havoc with faith in the East, came from other than missionary sources, and it has been the missionary who has gathered together the dry bones of dead faith, and with the spirit of the living Savior made them move with new and larger life. Of all men the missionary must best understand the tragedy of losing faith and religion, and he seeks to save men, so far as possible, from that tragedy on their way to know the only true God and Jesus Christ whom He hath sent. The missionary knows, too, for his work compels him to know, that in the vast majority of men this hiatus in faith cannot be effected by the iconoclastic method, and that, if men could by this method be plunged into a sea of doubt, it would be impossible in the case of very many to draw them out of it. Our growing knowledge of the religions of the world leads us to see how important is the principle of adaptation in presenting the Christian conceptions for the forms of thought in different countries and to different classes. To suggest one illustration, in China, where Confucianism has thought of God so transcendentally as to remove Him far away, beyond the reach of the soul, and where the religious imagina-

tion has filled earth and air with a myriad-demoned spiritual empire, where the destiny of man is shadowed in the haze of Nirvana, God must be brought near to men in the Logos become the Son of Man close to the lives and experiences of men. On the other hand, in India, God is everywhere and everything. Here His transcendence and His personality need to be introduced to supplement and correct the native pantheistic idea. The methods in these two cases are almost the reverse of each other. But everywhere the burden of sin is to be removed, and the call of hope to be sounded in the depths of the soul.

In an earlier period of modern missions the essential religiousness of humanity was not so fully recognized and the value of the religious strivings of the soul was not seen as now. This better recognition gives courage and hope to the labor of leading the world to God. So long as Election was conceived to be exclusive, and to have for its end the rescue of some from a mass, doomed to degeneration and destruction, there could not be the same buoyancy of enthusiasm as belongs to the task of realizing the destiny of the whole race. There is far less of fatalism, and so far more of hope and inspiration in the task of to-day than belonged to

a former generation. But it is the scope of the work, and not its essential nature, that has changed in our thinking. And the force by which our work is to be achieved remains the same. It is true that we have shifted the accent of emphasis in our thought of the heathen from contemplation of their loss without the Gospel to consideration of their gain with it. There is more than this shifting of emphasis. Our generation no longer undertakes to give "dogmatic intensity of definition regarding the non-Christian world." In a former age "the dominant theology feared not to carry to a conclusion its terrific inquiry into the eternal doom of the non-Christianized world." No doubt we have lost something of the intensity of earnestness, with which many Christians thought to save the heathen, by our ceasing the effort to determine "whether the heathen are lost without the Gospel," for "the dynamic of that aggressive theology was, without doubt, tremendous." Some will hastily declare that if they did not believe the heathen were going to hell they would not contribute to send missionaries to preach to them. Such a position surely needs the shock of denial to force the Christian to think out his bearings. It is surely not quite Christian to say and feel that if God is through the Gospel

bringing His earthly children to His ideal, we would take no practical interest in His work but for the conviction that eternal damnation is the alternative of the success of that divine work. The new theology has, however, yet to bring logical order into the answers which it gives concerning the destiny of men who do not attain unto that eternal life which Jesus declares to consist in the knowledge of His Father as the only true God, and of Himself as the one sent by the Father. A generous and sympathetic faithfulness in the use of reason on the problems of unbelief would not be a bad influence on the modern thought that is reconstructing theology.

Where the modern attitude is most apt to be different from that of the Bible, and so where it is apt to be weak and ineffective, is in the presupposition of the attitude. The presupposition of Jesus in his method for saving men and building the Kingdom is indicated clearly in such expressions as: "God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish;" "For the Son of man came to seek and to save that which was lost;" "God sent . . . His Son . . . to save the world;" "No man cometh unto the Father but by Me." What the

presupposition of the Apostles was may be seen from the first three chapters of the book of Romans, and many shorter passages of the same import. "God hath concluded all under sin that He might have mercy upon all." Truly "it is a fearful thing to fall into the hands of the living God." The entire missionary enterprise proceeds on the assumption, on the one hand, of the absolute loss of humanity without God and on the other hand upon the revelation of the redemptive activity of God in the entire history of the race. It is beyond question that our motive in missions has been immensely intensified by "the historic realism" with which Jesus Christ has come to live for us as God in the Son of Man. What we have lost of the "tragic realism" of a literal hell into which the heathen were falling at the rate of one each second while the speaker before us held his watch and counted off their doom, powerful as that was, is more than compensated by the moral earnestness with which we have come to feel the force of the ethical love of Jesus Christ for sinful, suffering and incomplete men, thought of as prodigal sons of the perfect Father. The emotional enthusiasm of snatching a few souls from the eternal burning is more than balanced by the imperial appeal of the constructive

task of bringing whole nations into their destiny of moral life, and the whole race into the glory of the spiritual Kingdom of God.

And the latter views have the advantage of resting on a truer insight into the nature of the universalism of the Word of God. We may well feel a wrench of heart and deep grief at the thought of the souls of yesterday that died in the dark and of the souls of to-day that are going into a world unknown to them. Do we know into what they have gone much more certainly and definitely? We know that they have met God there and found Him such a God as Jesus Christ has shown to us. They ought to have found Him before they went and it is the shame of Christianity that they did not. Still the present thought of missions turns to the living souls of to-day and the souls of to-morrow that are to realize the thought of God in realizing the best that human nature is made for. Any who have thought of missionaries as going forth to drive out the devil, who had imposed religions of his own making on the peoples of the world the better to hold them in chains of darkness, surely had not a greater motive than those who think that God is going out with His Gospel to meet His own Spirit leading the people of His love

by dim faith and imperfect religions unto Himself. There was inspiration and power in preaching the death of Christ to the elect in all lands; there is chivalry and courage in the enthusiastic fellowship of God when we carry forward the work of the Incarnation into the life of the world, while He who endured the cross, despising its shame, feels the thrill of the rising joy that was set before Him and which is being made full for them in us. If we no longer seek to satisfy an angry God through the suffering Messiah, but the rather seek to interpret the loving God through the revealing Christ we are returning to the original missionary conception and message. The Evangelical Prophet sees that Jehovah has undertaken by His own arm to bring salvation to His people, so that "they shall fear the name of Jehovah from the west and His glory from the rising of the sun." He will bring a Redeemer to Zion in whom He makes this covenant: "My spirit, that is upon Thee, and My word that I have put in thy mouth, shall not depart out of thy mouth nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforth, even forevermore." In view of this purpose and promise of Jehovah the Prophet calls upon the Remnant Church to arise and shine,

for her light is come, and the glory of Jehovah has risen upon her. "For behold darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee and His glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising." Here is the appeal of the darkness and the need of the nations, but only as the background of the light and revelation that are to come even to them that are under the gross darkness. The Prophet's appeal is, first, that the light having come the people of Jehovah must shine, that there is deep need for the light and finally that the shining will have the result of dispelling the darkness. Then he follows with a dramatic and stirring picture which the Church must lift up her eyes to see; multitudes in numberless companies crowding from all ends of the earth, by all the known means of travel, to the brightness and glory of Jehovah risen upon His covenant and servant people.[1]

Some who have supposed that the missionary duty is primarily wrapped up with the present degradation and the eternal damnation of the heathen would be surprised to see how little the Word of God associates the duty with the doom.

[1] Isaiah 59-60.

As a matter of course, in the Old Testament, where the light of a future life is dim and seldom flashed upon our sight, the appeal of an eternal hell plays no part in the evangelical spirit that rises with increasing power in the inspiration of the prophets. They look to the goal of that time when all shall know Jehovah from the least to the greatest, not to the horror of a degenerate race assembled in some other world to suffer the penalty of sin and defeat in this. For them to lose the life in God is death and doom enough.

In the New Testament the obverse of the message of salvation, the condemnation of the unbeliever, is presented in Christ's Commission only in the critically rejected text of Mark 16, and is there applied only to those who consciously reject the Gospel. Of all New Testament teachers only Jesus presents the awful doom of hell. Only He could know its awful possibilities. And He never presents it in connection with His positive work, save as the awful destiny of them that will not share His spirit. No Apostle brings forward the endless torment of a future life as the dominant motive of his missionary endeavor—nay, more, not one of them represents himself as at all directly influenced by this as a definite concept. It is not

meant to question that this element is found in the New Testament nor to suggest that it does not represent an awful reality. This writer commits himself to both. What he does insist upon, and what he believes will surprise some, is that this is not a New Testament motive for the great work of missions except indirectly and by assumption. The New Testament, like the Old Testament, grounds its evangelical hope and its evangelistic effort in the constructive love of God for man, whom He has made and upholds. The Scriptures are emphatic and consistent in teaching that God's love has an eternal interest in the whole human race and that in all its history He has never deserted any class or race, nor abrogated His claim to them, nor surrendered His control over them. In this truth rests the missionary obligation and inspiration.

However, we shall be partial in our thinking, even as our predecessors were, if we neglect the elements of truth they held while we recover that which they missed, and we should seek to save ourselves from the weakness of partial views. Still the New Testament does explain God by Jesus Christ, and medieval theology did shift the emphasis and try to explain Jesus Christ by its conception

of God. The new attitude is therefore that of the New Testament.

But in very large measure this has been the attitude of the missionary all along. The rise of the modern missionary movement was in revolt against the medieval theology, and was the interpretation of the inner spirit of the Reformation principle which the mediaeval theology had concealed and suppressed and the Reformers had failed to appreciate. The missionary pursued the New Testament way of interpreting God by the way of Jesus Christ. It was the only way for him. Only thus could he succeed and only thus indeed be missionary at all. Had the mind of the missionary dwelt upon the state of the dead and dying, in the light of the harder theology of that time, hopeless and distracting pessimism would have seized and destroyed him in the face of the terrible conditions surrounding him. He, too, had to set the joy of victory before him and become the son of cheer in the midst of conditions of depression. If the missionary has now come to see and fully to accept this way of looking at the matter which before he followed in the undefined leading of the Spirit he is stronger and surer in his labor than before, but not essentially different. God has always been larger than

our hearts in interpreting and extending our faith. Yet it will be of the utmost importance always to remember, both that Jesus is the Son of God and that God is the Father of our Lord Jesus Christ; and that these two conceptions must harmonize alike in redemptive love and in redemptive righteousness. Missions, thus inspired, bring us to obedience to type, to the eternal will of God, to the spirit and work of the Supreme Master of the human spirit; they become loyalty to the law of spiritual life, to the heart of God, to the need of the race; they become the discharge of the highest possible ethical and religious service.

We do not now think of our missionary work as ministering to ignorance, superstition and barbarism so much as we formerly did. It is possible here to go too far, for, while in China only one man in ten and not one woman in five hundred can read, there is still much of ignorance to banish. While in India but a small percentage know aught of culture there remains still a great field of superstition and darkness. A hundred and twenty-five millions, at the least, in Africa are in the depths of barbarism. We should not forget these facts while we are laying proper stress on the culture of Eastern peoples and paying the highest and most appreciative tribute

to their philosophy, literature, insight and culture. In very many respects many in the East are already abreast of the best progress in the West and in not a few respects they might teach us manners and morals. The air of patronizing in missions is of the past. Let it be forever past. It belongs not to the spirit of Christ under any conditions and so has no place in missions. It will have no place in humanity when we are humane. Men now run to and fro in the earth and knowledge is increased. Christ is now known by name to a large majority of our race. But even when His name is known to all, the work of missions will be but fairly begun. Christ must have His true interpretation, must be translated into vital activity in the consciousness and consciences of all men. The appeal of pity for "the poor heathen" with which our child hearts were stirred is now supplemented and sometimes displaced by the recognition that some of the most cultured and competent souls of our race only await the captivity of their thought to the obedience of Christ when they will be able to contribute to the wealth of Christian thought and life. We are more fully coming to the conception that dawned dimly already in the thought of an Old Testament prophet when he saw the desirable things of the

nations flowing into Jerusalem. That the desirable things of thought and insight, of spiritual power and character shall come into the Jerusalem of the spiritual Kingdom, and that the kings and the rulers of the earth's best thought and aspiration shall come bending under the load of their contribution to Christian life and power is the true appeal that the ancient prophet may help us to voice in our time when we better understand the mission of our religion.

It has been a mistake of most Christians to suppose that Christianity is to look for its converts and conquests from the lowest classes of society, beginning at the bottom to build slowly upward. Japan has been supposed to be a remarkable exception to this accepted law of Christian progress. It is an error alike in sociological science and in Christian evangelistics to suppose that reform and regeneration begin at the bottom and work upward. Possibly no two passages in the New Testament have been more misunderstood than those two that are supposed to furnish the foundation for this theory. The first is that of Paul in First Corinthians to the effect that not many humanly wise, not many in positions of power and social standing were of the "called" in Corinth. The second is

that in which Luke tells us in the Acts that the Jewish rulers perceived that Peter and John were, according to the King James' version, "unlearned and ignorant men." How significant Luke accounted it that people of intelligence and social value should come into the churches is evident enough from the way he is at pains to chronicle such additions in his records of the labors of Paul. Christianity has always won its way in triumph when and where it could gain the faith and obedience of that class that makes up the strength and glory of any community, the so-called sturdy middle class. This is that part of the population that ignores the class distinctions and puts the value all on manhood. Christianity rejoices against class distinctions, whether they be dubbed "low" or "high," and makes manhood noble because of its sonship unto God. It is from the best thought and manhood of the Eastern peoples that we are to look for the success of Christianity and for contributions of spiritual value to its growth and consummation. Christianity is now making that line of effort prominent in its missions which recognizes that we are to look for an enrichment of Christian life and thought from our brethren who come to the knowledge of the Christ in the East.

Our new understanding of the world and our fuller interpretation of our Christianity have given us a fresh message to the world and a new world for our message. Changes in method are demanded by the changed conditions, by the increased knowledge, contact and sympathy of the world, and most of all by the successes that have been achieved by the labors of the missionaries. The methods of evangelization are changing. We no longer need to take account of the somewhat shallow and bizarre notion, so extensive a few years ago, that the purpose of missions might be the mere hurried announcing of the story of Jesus to all men. That was but a passing phase of a fresh awakening to the need for hastening the work of evangelizing the world. It was supported by a faulty conception of the relation of the duty of missions to the second coming of our Lord. But the personal proclamation of the Gospel to the heathen by the missionary is more and more to be dispensed with in the present day, not because we will dispense with the preaching of the Gospel but because we understand that the planting of Christianity, with all its power and its full function, is to be aimed at, and because we now understand that the native Christian is the true evangelist of any people. Until now the

native preacher could not be expected to do more than to repeat the message in the terms and forms in which he had heard it from the missionary. But the stage of training has greatly advanced and independence and originality of thought have developed so that it will be possible for the native ministry to proclaim the Christian message with the originality and power of personal experience and thought. Christianity will thus pass through the molds of native hearts and minds and will become, so to say, indigenous to the soil of every civilization. This is the work to which the missionary now devotes himself and which we are able already to see in progress.

Educational and medical missions and works of more general philanthropy will relate themselves more and more to the expanding function of the preacher, and together they will carry the total impression of the Gospel of Life, and will impress it upon the whole life of the nations. The recently announced plan of the Reverend Lord William Cecil for founding in Peking a Christian university on the broadest lines of modern education is one illustration of how missions may enter the life of the East under the new conditions.

There is a theory of the progress of missions,

advanced by Cust and adopted by Warneck, that they pass through three stages in making conquest of a new territory: First, individual conversions; next, founding of churches and definite organization of the work; then, finally mass conversions when whole communities pass into the Church and Christianity becomes the religion of the people of any given community. There are those who think that we have now come to this third stage with our missions in the East, and there is a growing restlessness with the slow methods of individual additions to the small Christian bodies and apparently some disposition to desert the older methods of preaching the Gospel and then waiting for evidences of regeneration in the lives of the hearers. It is hardly needful here to profess the liveliest interest in, and sympathy with, all the more general movements for the moral and social uplift of the peoples of mission lands. It is most encouraging to discover a tendency on the part of young men of various professions and trades to turn their attention to mission fields as proper location for pursuing their vocations, and for the reason that thereby they have opportunity directly and indirectly to contribute to the producing of a Christian civilization in lands that do not yet know this. If to this

disposition there can be encouragement and then there can be added also a sense of the splendid opportunity and responsibility that goes with every Christian man and woman who for various reasons has occasion to be in non-Christian countries we shall have a new missionary force in the field. Every Christian who has business or other dealings with the people that remain to be Christianized should be a missionary in the sense that he seeks positively to project the principles of Christianity into all his relations with these people. The methods by which Christianity may be extended are numerous and their variety recognized as never before. The Laymen's Movement for foreign missions should raise up an army of lay missionaries, partly wholly given to the work and partly doing it incidentally to business residence in mission lands.

Still we must raise the question whether there may not be danger, in accepting the results of modern thought and applying modern methods in our work, that we shall go too far from the former ways and separate ourselves from fundamental principles of our religion. The modern mind is great but there was not an entire absence of mind before our time. One recent writer begins by

making much of the revolutionary effects of modern thought on the missionary motive and method. At length he comes to the point of setting down in definite statement the true aims of missions in the light of modern knowledge. As he begins to face the matter squarely it occurs to him that "the aims of the modern missionary are not very unlike what the aims of the missionary were under a more contracted view." Even so, missionaries' aims grow out of the essence of their religion. When that changes they will cease to have a mission. It is very needful that "the way of conceiving and stating these aims" shall be in accord with the positive and constructive thought of the time. We remember, however, that our time is not all time. Missions need to be promoted in the light of history as well as in the light of modern thought, if we are to avoid fatal errors. History is one of the chief teachers of the modern mind, but some fail to attend her classes. In pursuing the numerous lines of philanthropic effort for the social and political regeneration of the world there may be danger of diverting too much the interest from the main business of the missionary, which is to make Jesus Christ vitally known to the souls of men. "We are at the present moment turning the pages

in what may be termed a new chapter in the annals of the Kingdom," indicated by "an alert coördination with the world changes, in fresh adaptation to the calls of new racial contact, in incisive molding touches at points of ethical influences, religious enlightenment, intellectual quickening, social reformation, political readjustment."[1] Christian missions have extensively contributed to this new interest which men of the West are taking in the development of the rest of the world and to the humanizing of the general attitude toward other races. This they have done largely by the method of individual regeneration. To diminish this direct work of preaching the Gospel would cut off the source of success for all the indirect efforts for the uplift of the nations. We must rather increase at this point. In looking for and seeking "mass movements" to the Christian faith we are to be careful not to neglect the individualizing method. Society can be redeemed only as the social units are regenerated. A city does not become Christian by a mob movement into the Church. We should not be in a hurry to apply the name until we have tested the nature and proved that the name is justly applicable. The Gospel method is through the

[1] Dennis, *New Horoscope of Missions.*

regenerated individual to the reconstruction of society. It is greatly to be desired that multitudes of individuals shall be saved, but it is with multitudes, not masses that we are to deal. So much the history of Christianity and our experience in "Christian countries" should teach us. It will be possible unconsciously to make many mistakes in the eagerness of progress. The modern way of thinking of all religions as more or less successful movements toward God must not be the basis for compromise with error in teaching nor with sin in life. When Christianity made conquest of Pagan Rome and Greece it made considerable use of the principle of adaptation. When, later, the Goths and Huns invaded Southern Europe with their heathenism and were religiously conquered by Christianity the conquest was in large measure by compromise. The Franks and Slavs were Christianized to a considerable extent by the method of mass conversion, under its worst forms of political persuasion and compulsion. These methods of accommodation left an extensive corruption of heathen ceremonials and a considerable heritage of heathen thought in the life and organization of Christianity, from which we are not yet wholly free. Protestantism exists because of the conviction

that the Roman doctrines and organization are so far un-Christian as not to be recognized as worthy of perpetuating the name of Christ, or as competent for making His principles effective in redeeming the life of the peoples. The tendencies of the pagan elements and ideals in the Roman Church would doubtless have carried her much further from Christian ideas and aims but for the restraining influence of Protestantism and the reform from within forced upon the Church by the rise of Protestantism.

Elsewhere Christianity has fared worse than in Europe. The various so-called "Eastern churches" have been arrested in their progress and rendered largely ineffective for Christian influence and wholly useless for Christian propaganda largely on account of corruptions of doctrine, form and life, introduced by compromise with non-Christian surroundings and inheritances. It is well known that much of the Christianity planted by Catholic missionaries in South America is little better than baptized paganism. These examples of mistaken methods, from which no period of propaganda since the first century is free, must suggest care not to repeat the errors of this method in the fields where we are now planting Christianity. It ought to be

definitely settled that there is to be no compromise in our missionary conquests in doctrine, in worship, or in life. By compromise we do not mean intelligent and sympathetic adaptation, but the surrendering of something vital in faith, essential to the ends of worship, or necessary to ethical conduct. Our aim is to make good men, who worship the true God, seek to realize the ideals of His Kingdom, and are able to transmit the knowledge of Him to all succeeding generations. Nothing that is vital or fundamentally helpful in the progress of religion to its perfection can be sacrificed for temporary successes. In our time tendencies are so powerful toward unification of form and generalization in thought that it is easy to overlook the importance of doctrines and forms which, although secondary, are very significant in the perpetuation of the true knowledge of God. With all the value of the religious notions of mankind, there is much power for evil in perverted religious conceptions and corrupted religious practices. It has been so in Christianity and we may be sure it is profoundly so in the ethnic faiths.

The missionary cannot lose sight of the power and the terror of sin. Evolution of religion and human life must not blind him to this. In all his

work he is fighting sin. Weakness, ignorance, backwardness he recognizes, but his great difficulty is sin. If he is to lead men on to fellowship with God it must be by recognition and development of the ethical personality in religious relations. Ethical personality is responsible personality. Guilt and sin pervade and augment ignorance and superstition. The missionary, and the worker at home, both need full recognition of this if they are to do truly effective work for the souls of men in the Kingdom of God. We have to make sure that our work is not conformed to this world but that it proves to be the power by which all that is of this world is transformed by the renewing of its mind that it may make proof of what is good and acceptable in the sight of God. We are coming to a "science of evangelistics" which has many branches. It will ever remain that the Bible is the primary and comprehensive text-book for missionary workers, and the Holy Spirit the indispensable Teacher.

In the forty-second chapter of Isaiah Jehovah is represented as calling attention to His Servant, indicating the nature of His work, giving Him assurance of His own presence and power in the work, predicting its limitless reach. Whatever the prophet may have understood this message to mean

for his own age and people the principle of its conquering love and purpose finds fullest expression and most hopeful realization in Him whom we call Lord because He has taught us to know God. It is the Messianic purpose of which God speaks, and that is now carried forward in the fulfilling of the Christ in His people. Jehovah upholds His Servant whom He has chosen and in whom His soul delights; puts upon Him His Spirit and sends Him forth to bring justice to the nations. In the righteousness of His own holy nature He will give this Servant as His covenant pledge of fulfilment with the Hebrew people and for a light to the nations, to open the blind eyes, to bring out the prisoners from the dungeons and them that sit in darkness out of the prison house. How appropriately this description applies to the Gospel of Christianity by which God is bringing to fulness all the right religious ideas and religious aspirations of the nations; delivering them from the ignorance, superstition and oppression of heathen systems and practices and bringing them to the saving knowledge of Himself! By this Gospel God is fulfilling His covenant pledges to His only-begotten Son, and the Son of God is completing His work as the Son of Man by carrying forward His incarnation

of love and life in redeemed humanity. And the end of it all? Our prophet lets Jehovah say repeatedly that the very isles of the sea shall wait for His Servant. Not only will He complete His work in the populous continents but even in the scattered islands where few people dwell they shall know the power and blessing of His righteous work of grace. "He will not fail nor be discouraged till He have set justice in the earth." We may well take heart and press with renewed vigor to the work. We are occupied with the age-long work that must give true expression to the nature of God in relation to our race. We carry forward the Messianic work of God in the name, by the power, and in the abiding presence of the Messiah. Nothing can compare with this. Nothing can hinder it. This is the one work which must win and come to full completion. It is God's work of making a race of spiritual children. Of the times and seasons it is not given us to know. The methods and means it is ours to know, to use, to be. We join hearts and hands with Jesus Christ and go forth in the earth, in the face of whatever hindrance, questioning, difficulty or discouragement, to labor TILL HE HAVE SET JUSTICE IN THE EARTH.

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